

DIVINE WORD **Messenger**



JULY - AUGUST

1964

BISHOPS OF AFRICAN DESCENT

Dedication



In July and August of 1962, Pope Paul VI, then Cardinal Montini, Archbishop of Milan, made an extended tour of the missions of Africa. He is the first Pope who made such a tour. Since his election June 21, 1963, less than a year after the tour Pope Paul, following in the path of his predecessor, has named many local-born Bishops in mission lands. He has already named six African priests to the episcopacy and promoted an African Bishop to an archiepiscopal see.

It is with great admiration for the missionary zeal of Pope Paul VI that we Divine Word Missionaries of the Southern Province, U.S.A., humbly dedicate this issue of DIVINE WORD MESSENGER to the present vicar of Christ who so aptly bears the name of the great Apostle of the Gentiles. *Ad multos annos!*

(Very Rev.) Harold R. Perry, S.V.D., Provincial
(Rev.) Charles D. Burns, S.V.D., Editor
Divine Word Seminary
Bay Saint Louis, Mississippi 39520

COVER PHOTO

Taken last June 21 when the Holy Father visited St. Peter the Apostle College on the Janiculum Hill, not very far from the Vatican. The College, a house of residence for local mission priests doing graduate studies at Roman universities, is owned by the Sacred Congregation for the Propagation of the Faith (SCPF) but is under the administration of Divine Word Missionaries. Front row: Pope Paul VI; at Pope's right, Cardinal Gregory Peter Agagianian, Prefect of the SCPF, who during his six years in office has recommended about 50 local priests to the Pope for episcopal assignment in Africa; at Pope's left, Archbishop Peter Sigismondi, Secretary of the SCPF since 1954. Second row (left to right): Monsignor Antonio Mazza, Treasurer of St. Peter's College; Father Matthias Schneider, S.V.D., Rector of St. Peter's College.

THE DIVINE WORD MESSENGER — Vol. 41, No. 4, July-August, 1964.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8. Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520



THE DIVINE WORD SEMINARY OF ST. AUGUSTINE

Bay St. Louis, Mississippi

PREFACE



Rev. Carlos A. Lewis, S.V.D.

This issue of the *Divine Word Messenger* is primarily the work of Rev. Carlos A. Lewis, S.V.D., an alumnus of the Divine Word Seminary of St. Augustine in Bay St. Louis, Mississippi. Ordained in 1949, he was appointed to Rome the following year to continue his studies. Having attained the degree of Sacred Theology at the Gregorian University, he returned to St. Augustine's in Bay St. Louis. In 1958 he was appointed prefect of the scholastics. His second appointment as prefect of scholastics was taken up at the Divine Word College in Rome, 1961. Father Lewis likewise served as assistant rector of the College. In virtue of his knowledge, interest and dedication, he was recently named vice rector of St. Peter the Apostle College in Rome. Congratulations, and our sincerest thanks for this edition!

This key appointment was one of



Very Rev. Harold R. Perry, S.V.D.



Rev. Joseph Francis, S.V.D.

three whereby the Society of the Divine Word continued its leadership role in the grooming of American Negro Priests. In June of 1964, Very Rev. Harold R. Perry, S.V.D., was elected provincial of the Society's Southern Province; Rev. Joseph Francis, S.V.D., principal of Verbum Dei High School in Los Angeles, was elected vice provincial of the Society's Western Province in the U.S.A.

The larger proportion of missionary work among American Negroes is carried on in the South, where some 270,000 of nine million Negroes were Catholic in 1963. Approximately 300,000 Catholic Negroes lived in large cities of the North, Midwest and West as of January 1, 1963. Converts in 1962 numbered 12,638, about 10 per cent of all US converts reported for the year. The Catholic percentage of the total Negro population (c. 20 million) was 3.7.

By the *Messenger's* count the total of Negro priests attached to the U.S. clergy as of June, 1964, was 146. According to our figures there are 103 Negro religious priests and 43 Negro diocesan priests.

A *Messenger* survey of 1962 revealed that there were 984 American Negro Sisters and 200 American Negro Brothers.

The Divine Word Fathers have ordained 54 Negro priests and approximately 22 more of the sum total received part of their training in Bay St. Louis, Mississippi.

Final thanks to Rev. Henry Emmerich, S.V.D., of Vienna, Austria, who prepared the map of Africa, to my secretary Miss Celestine Labat, and to all my confreres who assisted me, notably Rev. Wilbert White, S.V.D.

Charles D. Burns, S.V.D.
Editor



Editor's Note: The Very Reverend Robert E. Pung, S.V.D., a former editor of *Divine Word Messenger* (1951-1958) is a General Consultor at our Divine Word Missionaries' Generalate in Rome. Prior to his election to this post, he was active for 13 years in the Divine Word Negro Missions of the South. He served as Vocational Director, Rector of our Divine Word Seminary, Bay St. Louis, Mississippi, and Provincial of the Southern Province. In fulfilling his present duties, Father Pung spends much of his time outside of Rome, making the official Visitation of the Society's missions in various parts of the world. In December of 1960 he spent over two months in the African missions.

Equality . . .

Today the continent of Africa is outstanding in rich spiritual harvests of souls for the Church of Christ. About sixty years ago there were hardly half a million Catholics in Africa. Today the number is roughly 25 million, about a tenth of the population of Africa. For this spectacular achievement great credit is due — after the grace of God — to the self-sacrificing members of the missionary orders of priests and Brothers who have labored for decades in Africa without glamor or fanfare. The remains of many of these missionaries lie unheralded in graves all over Africa. Worthy of special mention are, among others, the White Fathers, the Holy Ghost Fathers, the Society of African Missions, and the Jesuits. These orders have provided and still provide a large number of missionaries for Africa. Not to be overlooked are the thousands of religious women and lay missionaries who have labored and still labor with zeal and sacrifice for the spread of the Faith in Africa.

Today the continent of Africa is outstanding for the vitality of its Faith. Among the people of Africa one is surprised to find such profound faith in many souls, and this in countries where less than three generations ago the name of Christ was barely heard. In past ages these people were often called “pagans”, that is, those who do not know the one true God. There must have been among these “pagans” a tremendous reservoir of natural goodness which served as the basis of the profound faith which we now find in Africa. How else can one explain that 22 African converts to the faith, since declared Blessed, could lay down their lives for Christ amid unspeakable tortures in the late 1880’s? Certainly, they all had extraordinary graces for perseverance to the end, but grace usually builds upon nature, perfects nature.

Today 73 Bishops and 2 Prefects Apostolic govern local African churches. They with their 2,500 African priests and thousands of African Brothers, Sisters, and catechists are an eloquent testimony to the deep spiritual maturity of the Church in Africa. Likewise, they clearly manifest the Church’s stand on racial equality. The Church’s disapproval of racial discrimination was stressed by Pope John XXIII on March 28, 1960, when he elevated a Negro Bishop to the Cardinalate and said: “We will, therefore, have a cardinal from Japan, from the Philippines, and from Tanganyika. All were created equally for the glory of the Lord, who sanctifies peoples without discrimination of language, origin, or color, reaching all with the same good tidings according to the mandate ‘Go into the whole world and preach the Gospel to every creature.’”

LIVING BISHOPS OF

(As of July 7, 1964)

CARDINAL (1)

1. His Eminence Cardinal Laurian Rugambwa, Bishop of Bukoba, Tanganyika, East Africa.

Born at Bukongo, Tanganyika, on July 12, 1912, the future cardinal was baptized at the age of eight, along with his parents.

The young seminarian Rugambwa was ordained to the Holy Priesthood on December 12, 1943, after completing theological studies at the Katigondo Major Seminary, Uganda, staffed by the White Fathers.

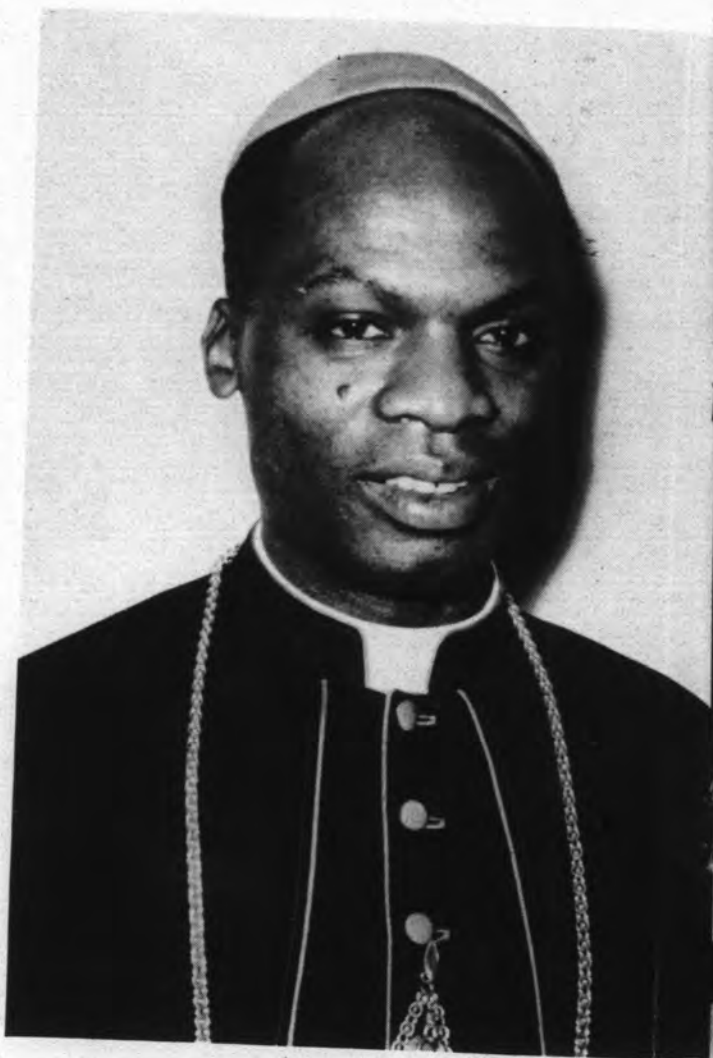
From 1943 until 1948 Father Laurian did pastoral work among the people of his tribe in the Bukoba district.

In 1948 he took up post-graduate studies in the Pontifical Urban University and was awarded the degree of Doctor of Canon Law in 1951.

Shortly after his return to his native land, Father Laurian was named Titular Bishop of Febiana and head of the newly-created Vicariate of Lower Kagera (Dec. 13, 1951). He was consecrated bishop on February 10, 1952 at Rutabo.

Pope John XXIII created Bishop Rugambwa a Cardinal on March 28, 1960. The new Cardinal was appointed to the enlarged see of Bukoba on June 21, 1960.

On the occasion of his elevation to the cardinalate, His Eminence pledged to continue to concentrate on the two aspects of mission work for which he had already gained renown, "the well-being of family life in Africa and the thorough and systematic instruction of the African educated classes in the solid principles governing their conduct as Christian citizens".



Cardinal Laurian Rugambwa

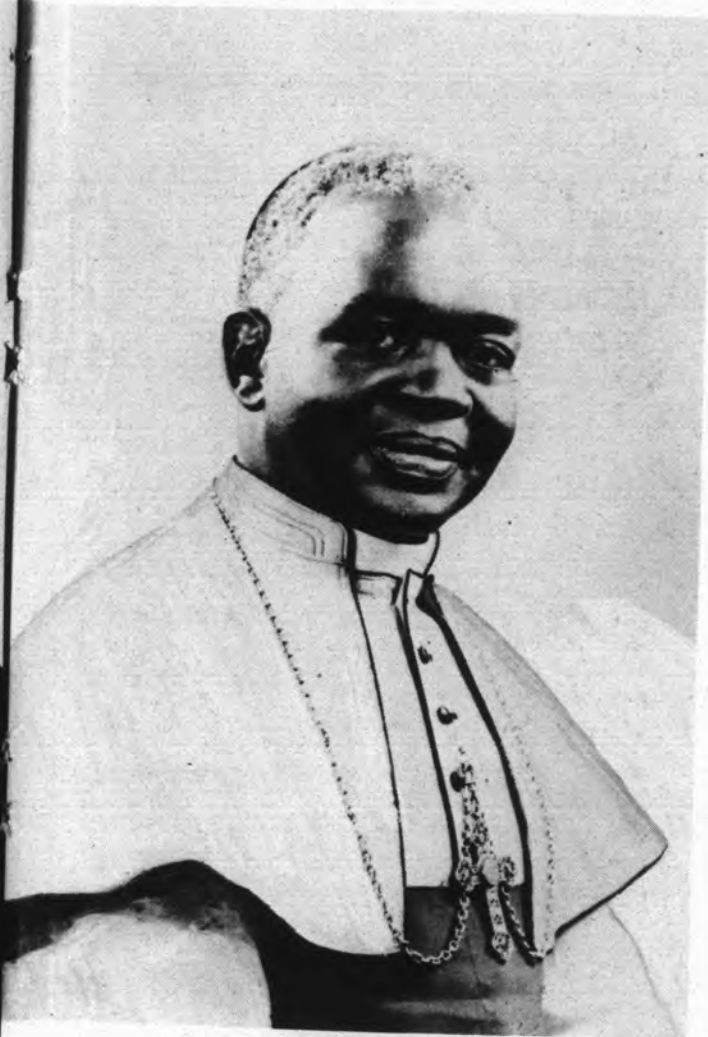
The Cardinal is a member of the Commission on the Missions of Vatican Council II. In March, 1964 Pope Paul VI appointed him a member of the Commission for putting into effect the Constitution on the Sacred Liturgy promulgated last Dec. 4 by the Council.

The Diocese of Bukoba has about 180,000 Catholics in a total population of 378,000.

OF AFRICAN DESCENT (73)

ARCHBISHOPS (16)

2. Most Reverend Joseph Kiwanuka, W.F., Archbishop of Rubaga, Uganda, East Africa.



Most Rev.
Joseph Kiwanuka, W.F.

Consecrated a bishop by Pope Pius XII on October 29, 1939, in St. Peter's Basilica, Archbishop Kiwanuka is the dean of the African Episcopate. He is ranked as the first Negro African bishop of the Latin rite in modern times.

Joseph Kiwanuka was born of Catholic parents on June 11, 1899, in Nakirebe, a small village in Uganda. He is a blood relative of one of the 22

Blessed Martyrs of Uganda who were slain for the Faith in the latter part of the last century. He was ordained to the secular priesthood on May 26, 1929, after pursuing his theology course at the Katigondo Major Seminary in Uganda.

Father Kiwanuka went to Rome in 1930 where he made his higher studies in canon Law at the Angelicum, earning the doctorate in that branch two years later. In 1933 he pronounced vows in the missionary society of the White Fathers after a year of novitiate in Algiers, North Africa.

Returning to Uganda in 1933, Father Kiwanuka taught in the Katigondo Major Seminary for two years and then was assigned to pastoral work.

On May 25, 1939, this first African White Father was named Titular Bishop of Tibica and Vicar Apostolic of Masaka.

When Bishop Kiwanuka took over the administration of the new mission area there were 102,000 Catholics. When in 1960 he left it to assume the government of the most important diocese of the country (the Archdiocese of Rubaga), the Masaka mission territory had twice as many Catholics. The Bishop distinguished himself as a builder of schools.

Masaka was raised to the rank of a Residential See on March 25, 1953, and Bishop Kiwanuka became its first Ordinary. On December 20, 1960, Bishop Kiwanuka was promoted to the Archiepiscopal See of Rubaga.

The Rubaga Archdiocese has about 300,000 Catholics, in a total population of about 342,000.



**Most Rev. Emmanuel
Mabathoana, O.M.I.**



Most Rev. Bernardin Gantin



**Most Rev.
John Kodwo Amissah**

3. Most Rev. Emmanuel Mabathoana, O.M.I., Archbishop of Maseru, Basutoland, South Africa.

Born: Dec. 29, 1905, at Mafeking, Roma, Basutoland.

Professed: In missionary congregation of Oblates of Mary Immaculate, 1932.

Ordained: June 28, 1934, after completing theological studies at St. Augustine's Seminary, Roma, Basutoland.

Activities: Professor in seminary at Roma. Author of African grammar, book of hymns, polyphonic Masses. Pastoral work. At present is member

of the Conciliar Commission on the Missions.

Nominated: Bishop of Leribe, Bas., Dec. 11, 1952.

Consecrated: March 25, 1953.

Promoted: to Archbishopric of Maseru, Jan. 3, 1961.

Awarded: Medal of Commander of the Order of the British Empire by Queen Elizabeth, in 1963.

Total Population: 500,000.

Catholics: 187,000.

4. Most Rev. Bernardin Gantin, Archbishop of Cotonou, Dahomey, West Africa.

Born: May 8, 1922, at Toffa, Dahomey.

Ordained: Jan. 14, 1952, after studies at Ouidah Major Seminary, Dahomey.

Higher studies: Pontifical Urban University, Rome (1953-1956). Awarded two degrees of Licentiate in Theology and Canon Law.

Nominated: Auxiliary Bishop of Cotonou, Dec. 11, 1956.

Consecrated: Feb. 3, 1957.

Promoted: To Archbishopric of Cotonou, Jan. 5, 1960.

Total Population: 591,000.

Catholics: 130,500.

5. Most Rev. John Kodwo Amissah, Archbishop of Cape Coast, Ghana, West Africa.

Born: Nov. 27, 1922, at Elmina, Ghana.

Ordained: Dec. 13, 1949, after completion of theological course at St. Teresa's Seminary, Amisano.

Higher Studies: At Pontifical Urban University, Rome (1951-1954). Awarded degree of Doctor of Canon Law.

Activities: Pastoral work. Professor

in major seminary. Was member of the Preparatory Conciliar Commission of the Missions.

Nominated: Auxiliary Bishop of Cape Coast, Ghana, March 7, 1957.

Consecrated: June 16, 1957.

Promoted: To Metropolitan See of Cape Coast, Dec. 19, 1959.

Total Population: 1,355,000.

Catholics: 230,600.

6. Most Rev. Asrate Mariam Yemmeru, Archbishop of Addis Ababa, Ethiopia (Oriental Rite).

Born: April 4, 1904 in Debrebrahan, Ethiopia. Born in Orthodox Faith, he embraced the Catholic Faith at age of ten.

Ordained: June 11, 1934, after completing theological studies at Alitiena.

Activities: Pastoral work. Seminary professor. Vicar General of Archdiocese.

Nominated: Titular Bishop of Urima and Exarch Apostolic of Asmara, Feb. 3, 1958.

Consecrated: July 6, 1958.

Promoted: To Metropolitan See of Addis Ababa, April 9, 1961.

Total Population: 887,500.

Catholics: 157,500.

7. Most Rev. Bernard Yago, Archbishop of Abidjan, Ivory Coast, West Africa.

Born: July, 1916 in Pass, Ivory Coast; convert, baptized in 1926.

Ordained: May 1, 1947, after completing theology course at Bingerville Major Seminary, Ivory Coast.

Higher Studies: At Institut Catholique, Paris (1956). Awarded degree of Licentiate in Social Science.

Activities: Professor in minor seminary, pastoral work. Was member of

Central Preparatory Commission for Second Vatican Council. Now member of Conciliar Commission for the Missions.

Nominated: Archbishop of Abidjan, April 5, 1960.

Consecrated: May 8, 1960 in St. Peter's Basilica by Pope John XXIII.

Total Population: 598,000.

Catholics: 157,710.

8. Most Rev. Gilbert Ramanantoanina, S.J., Archbishop of Fiarantsoa, Malagasy Republic (Madagascar).

Born: Dec. 13, 1916, in Ampihadiamby, Madagascar.

Professed: In Jesuit order, 1943.

Ordained: Aug. 1, 1948, after completing theological studies at Major Seminary of Ambatoroka.

Activities: Professor in various colleges. Rector of St. Francis Xavier College (1955-60).

Nominated: Titular Bishop of Acmonia and Auxiliary Bishop of Fiarantsoa, Jan. 12, 1960.

Consecrated: April 24, 1960.

Promoted: To Archiepiscopal See of Fiarantsoa, April 2, 1962.

Total Population: 830,000.

Catholics: 323,124.

**Most Rev.
Asrate Mariam Yemmeru**



Most Rev. Bernard Yago



**Most Rev. Gilbert
Ramanantoanina, S.J.**





**Most Rev.
Jerome Rakatomalala**



**Most Rev. Paul
Zoungana, W.F.**



Most Rev. Mark Mihayo

9. Most Rev. Jerome Rakatomalala, Archbishop of Tananarive, Malagasy Republic, (Madagascar).

Born: July 15, 1914, in Sainte-Marie, Madagascar.

Ordained: July 31, 1943, after completing theological studies at Major Seminary of Ambatoroka, Madagascar.

Activities: Professor of Natural science. Director of important normal school (St. Peter Canisius College).

Social work. Pastoral work. Vicar General.

Nominated: Archbishop of Tananarive, April 5, 1960.

Consecrated: May 8, 1960, by Pope John XXIII in St. Peter's Basilica.

Total Population: 600,000.

Catholics: 238,060.

10. Most Rev. Paul Zoungana, W.F., Archbishop of Ouagadougou, Republic of Volta, West Africa.

Born: Sept. 3, 1917 in Ouagadougou.

Ordained: May 2, 1942 after completing theological studies at Koumi Major Seminary (Volta).

Professed: In Missionary Order of White Fathers, 1948.

Higher Studies: At Gregorian University, Rome (1949-1952). Awarded degree of Doctor of Canon Law by the same University. Awarded degree of

Licentiate in Social Sciences after studies at Institut Catholique, Paris.

Activities: Taught in Major Seminary at Koumi. Founded and directed Center of Social Studies.

Nominated: Archbishop of Ouagadougou, April 5, 1960.

Consecrated: May 8, 1960 by Pope John XXIII in St. Peter's Basilica.

Total Population: 833,187.

Catholics: 38,892.

11. Most Rev. Mark Mihayo, Archbishop of Tabora, Tanganyika.

Born: 1907, at Usetu, Tanganyika, East Africa.

Ordained: Aug. 18, 1940 after completion of theological studies at St. Paul's Major Seminary, Kipalapala, Tanganyika.

Activities: Professor in minor seminary; pastoral work; archdiocesan consultor.

Nominated: Archbishop of Tabora, July 24, 1960.

Consecrated: Sept. 18, 1960 by Cardinal Laurean Rugambwa.

Total Population: 558,000.

Catholics: 41,385.

12. Most Rev. Jean Zoa, Archbishop of Yaoundé, Cameroon, West Africa.

Born: 1924, in Saa, Cameroon.

Ordained: Oct. 3, 1950. Made theological studies at the Pontifical Urban University.

Higher Studies: At Pontifical Urban University, Rome (1951-53). Awarded degree of Doctor of Sacred Theology.

Activities: Pastoral work; founder of "People's University" to reduce illiteracy, improve workers' educational

standard and provide useful vocational information. Founded monthly bulletin. Author of booklets on African problems. Member of Conciliar Commission on the Missions.

Nominated: Archbishop of Yaoundé, Sept. 11, 1961.

Consecrated: Dec. 21, 1961.

Total Population: 450,000.

Catholics: 290,159.

13. Most Rev. Theophile Mbemba, Archbishop of Brazzaville, Republic of the Congo.

Born: May 6, 1917, in Mpiaka, near Brazzaville. Convert; baptized at age of seven.

Ordained: June 9, 1946, after completing theological studies at the Major Seminary of Libreville, Gabon Republic.

Activities: Pastoral work. Mission Superior. Vicar General.

Nominated: Titular Bishop of Tumbia, Nov. 11, 1961.

Consecrated: Feb. 11, 1962.

Promoted: To Archbishopric of Brazzaville: June 24, 1964.

Total Population: 300,000.

Catholics: 134,000.

14. Most Rev. Hyacinth Thiandoum, Archbishop of Dakar, Senegal, West Africa.

Born: February 2, 1921 in Poponguine, Senegal.

Ordained: April 18, 1949 after completing studies at the Dakar Major Seminary.

Higher Studies: At Gregorian University, Rome (1953-1955). Awarded degree of Licentiate in Theology. Also

studied Social Sciences. Cathedral rector. Dean of clergy.

Nominated: Archbishop of Dakar, Feb. 24, 1962.

Consecrated: May 20, 1962.

Total Population: 971,590.

Catholics: 104,548.

Most Rev. Jean Zoa



Most Rev. Theophile Mbemba



**Most Rev.
Hyacinth Thiandoum**





**Most Rev. Raymond
Tchidimbo, C.S.Sp.**



Most Rev. Luke Sangaré



Most Rev. Robert Dosseh

15. Most Rev. Raymond Tchidimbo, C.S.Sp., Archbishop of Conakry, Guinea, West Africa.

Born: Aug. 15, 1920 in Conakry.

Professed: In missionary Holy Ghost Congregation, 1949.

Ordained: Oct. 8, 1951 after completing theological studies at Holy Ghost Missionaries' Major Seminary in Paris.

Activities: Pastoral work. Vicar General.

Nominated: Archbishop of Conakry, March 10, 1962.

Consecrated: May 31, 1962.

Total Population: 1,300,000.

Catholics: About 17,000.

16. Most Rev. Luke Sangaré, Archbishop of Bamako, Mali, West Africa.

Born: June 20, 1925 in Segon, Mali.

Ordained: Sept. 20, 1954 after completing theological studies at Koumi Major Seminary (Volta Republic).

Higher Studies: At Gregorian University, Rome (1959-1961). Awarded degree of Licentiate in Theology.

Activities: Pastoral work. Director of Catholic Schools. Cathedral pastor.

Nominated: Archbishop of Bamako, March 10, 1962.

Consecrated: May 26, 1962.

Total Population: 778,000.

Catholics: 12,000.

17. Most Rev. Robert Dosseh, Archbishop of Lomé, Togo, West Africa.

Born: Oct. 13, 1925 in Vogan, Togo.

Ordained: Dec. 21, 1951. Made theological studies at the Pontifical Urban University, Rome (1947-1951).

Higher Studies: At Pontifical Urban University, Rome. Awarded degree of Doctor of Theology, 1953.

Activities: Pastoral work. General Director of Catholic Schools. Vicar General.

Nominated: Archbishop of Lomé, March 10, 1962.

Consecrated: June 10, 1962.

Total Population: 894,000.

Catholics: 231,598.

BISHOPS (Residential) (37)

18. Most Rev. Haile Mariam Cahsai, Bishop of Adigrat, Ethiopia.

Born: April 15, 1895 in Monoxoito, Ethiopia.

Ordained: Aug. 30, 1925. Made theological studies in Rome. Member of Oriental Ethiopian Rite.

Activities: Pastoral work. Apostolic Administrator of entire Catholic Church in Ethiopia (Latin and Oriental rites) after World War II.

Nominated: Titular Bishop of Sozusa and Exarch Apostolic of Ethiopia, Feb. 24, 1951.

Consecrated: May 1, 1951.

Transferred: To Residential See of Adigrat, April 9, 1961.

Total Population: 3,200,000.

Catholics: 7,000.

19. Most Rev. Aloysius Bigirumwami, Bishop of Nyundo, Ruanda.

Born: Dec. 22, 1904 at Zaza, Ruanda.

Ordained: May 26, 1929 after completing theological studies at Major Seminary of Kabgayi, Ruanda.

Activities: Pastoral work. Mission Superior.

Nominated: Titular Bishop of Gar-

riana and Vicar Apostolic of Nyundo, Feb. 14, 1952.

Consecrated: July 1, 1952.

Transferred: To Residential See of Nyundo, Nov. 10, 1959.

Total Population: 601,748.

Catholics: 155,537.

20. Most Rev. Prosper Dodds, C.S.Sp., Bishop of Ziguinchor, Senegal, West Africa.

Born: In St. Louis, Senegal, Feb. 17, 1915. Of French-African ancestry.

Professed: Missionary Congregation of the Holy Ghost, 1933.

Ordained: July 25, 1939, after completing theology studies at University of Fribourg, Switzerland.

Activities: Professor in minor seminary. Pastoral work.

Nominated: Prefect Apostolic of Ziguinchor, 1947; Titular Bishop of Bennefa and Vicar Apostolic of Ziguinchor, July 10, 1952.

Consecrated: October 26, 1952.

Transferred: To Residential See of Ziguinchor, Sept. 14, 1955.

Total Population: 427,043.

Catholics: 31,804.

Most Rev. Haile
Mariam Cahsai



Most Rev.
Aloysius Bigirumwami



Most Rev.
Prosper Doods, C.S.Sp.





Most Rev. Joseph O. Bowers, S.V.D.



Most Rev. Dominic Ekandem



Most Rev. Bonaventure Dlamini, F.F.J.

21. Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, Ghana, West Africa.

Born: March 28, 1910, in Mahaut, Dominica, British West Indies.

Professed: In missionary Society of the Divine Word, 1933.

Ordained: Jan. 22, 1939, after completing theological studies at the Gregorian University, Rome.

Higher Studies: At the Gregorian University, Rome (1950-1952). Awarded degree of Licentiate in Canon Law.

Activities: Missioned to Ghana,

1939. Pastoral work. Member of Diocesan Board of Consultors. Assistant Regional Superior.

Nominated: Titular Bishop of Ciparissia and Auxiliary Bishop of Accra, Nov. 27, 1952.

Transferred: To Residential See of Accra, Jan. 8, 1953.

Consecrated: April 23, 1953.

Total Population: 1,586,020.

Catholics: 81,818.

22. Most Rev. Dominic Ekandem, Bishop of Ikot Ekpene, Nigeria, West Africa.

Born: 1917, in Obio, Nigeria. Converted as a young boy.

Ordained: Dec. 7, 1947 after completion of theology course at the Major Seminary of Enugu (Nigeria).

Activities: Pastoral work. Rector of minor seminary.

Nominated: Titular Bishop of Hier-

apolis and Auxiliary Bishop of Calabar, Nigeria, Aug. 7, 1953.

Consecrated: Feb. 7, 1954.

Transferred: To Residential See of Ikot Ekpene, March 3, 1963.

Total Population: 516,097.

Catholics: 38,061.

23. Most Rev. Bonaventure Dlamini, F.F.J., Bishop of Umzimkulu, Natal, South Africa.

Born: 1908 in Mariathal, Natal.

Professed: Member of African Congregation of Franciscan Familiars of St. Joseph.

Ordained: Aug. 28, 1937, after completion of theological studies at Ixono, Natal.

Activities: Pastoral work. Novice

Master of African religious congregation.

Nominated: Bishop of Umzimkulu, Feb. 21, 1954.

Consecrated: April 26, 1954.

Total Population: 308,114.

Catholics: 29,658.

24. Most Rev. Paul Etoga, Bishop of Mbalmayo, Cameroon, West Africa.

Born: 1911, at Mwog-Ondobo, Cameroon. Convert; baptized at age of 13.

Ordained: Sept. 19, 1939, after completion of theological studies at the Major Seminary of Yaoundé, Cameroon.

Activities: Pastoral work. Mission Superior.

Nominated: Titular Bishop of Ciparissia and Auxiliary Bishop of Yaoundé, July 3, 1955.

Consecrated: Nov. 30, 1955.

Transferred: To Residential See of Mbalmayo, June 24, 1961.

Total Population: 117,000.

Catholics: 61,000.

25. Most Rev. Thomas Mongo, Bishop of Douala, Cameroon, West Africa.

Born: 1914, in Nkongada, Cameroon. Convert.

Ordained: Feb. 24, 1943 after completing theological studies at the Major Seminary at Yaoundé, Cameroon.

Activities: Pastoral work.

Nominated: Titular Bishop of Bo-

triana and Auxiliary Bishop of Douala, Nov. 21, 1955.

Consecrated: Feb. 26, 1956.

Transferred: To Residential See of Douala, July 5, 1957.

Total Population: 245,000.

Catholics: 118,950.

26. Most Rev. Dieudonné Yougbaré, Bishop of Koupela, Republic of Volta, West Africa.

Born: Feb. 17, 1917 at Koupela.

Ordained: April 8, 1945 after completion of theological studies at Major Seminary of Koumi (Volta).

Activities: Pastoral work. Professor in minor seminary. Member of Diocesan Board of Consultors.

Nominated: Bishop of Koupela, Feb. 29, 1956.

Consecrated: July 8, 1956.

Total Population: 362,490.

Catholics: 20,563.

Most Rev. Paul Etoga



Most Rev. Thomas Mongo



**Most Rev.
Dieudonné Yougbaré**

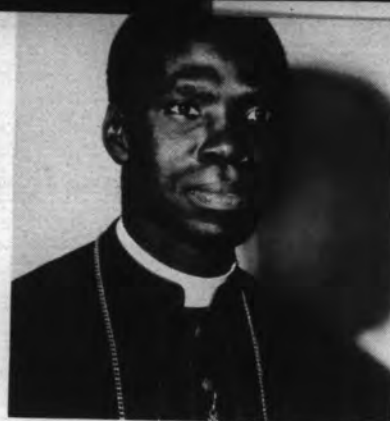




Most Rev. Pierre Kimbondo



Most Rev. Elias Mchonde



Most Rev. Maurice Otunga

27. Most Rev. Pierre Kimbondo, Bishop of Kisantu, Republic of Congo, Central Africa.

Born: Feb. 15, 1914 at Vunzu, Congo.

Ordained: Aug. 8, 1943 after completing theological studies at St. Robert Bellarmine Seminary, Mayadi, Congo.

Activities: Pastoral work.

Nominated: Titular Bishop of Se-

bala and Auxiliary Bishop of the Vicariate of Kisantu, Aug. 9, 1956.

Consecrated: Nov. 18, 1956.

Transferred: To Residential See of Kisantu, July 24, 1961.

Total Population: 276,900.

Catholics: 158,800.

28. Most Rev. Elias Mchonde, Bishop of Mahenge, Tanganyika, East Africa.

Born: 1912 in Nguyu, Tanganyika.

Ordained: Aug. 29, 1948, after completing theological studies at St. Paul's Major Seminary, Kipalapala, Tanganyika.

Activities: Pastoral work. Professor in minor seminary.

Nominated: Titular Bishop of Adraa

and Auxiliary Bishop of Dar-es-Salaam, Tanganyika, March 24, 1956.

Consecrated: Sept. 21, 1956.

Transferred: To Residential See of Mahenge, May 17, 1964.

Total Population: 140,000.

Catholics: 80,000.

29. Most Rev. Maurice Otunga, Bishop of Kisii, Kenya, East Africa.

Born: 1923. Convert; baptized at age of twelve.

Ordained: Oct. 3, 1950. Pursued theological studies at the Pontifical Urban University, Rome (1947-1951). Concluded studies with degree of Licentiate in Theology.

Activities: Professor in minor seminary. Secretary at Apostolic Delegation, Mombasa, Kenya.

Nominated: Titular Bishop of Taccapa and Auxiliary Bishop of Kisumu, Kenya, Nov. 17, 1956.

Consecrated: Feb. 25, 1957.

Transferred: To Residential See of Kisii, May 21, 1960.

Total Population: 750,000.

Catholics: 750,000. (?)

30. Most Rev. Cornelius Chitsulo, Bishop of Dedza, Nyasaland, East Africa.

Born: 1910 in Njolo, Nyasaland.

Ordained: Sept. 5, 1937, after completing theological studies at St. Paul's Major Seminary, Kipalapala, Tanganyika.

Activities: Pastoral activities. Mission Superior.

Nominated: Titular Bishop of Bon-

itza and Vicar Apostolic of Dedza, Nov. 9, 1956.

Consecrated: May 11, 1957.

Transferred: To Residential See of Dedza, April 25, 1959.

Total Population: 350,000.

Catholics: 85,510.

31. Most Rev. John Anyogu, Bishop of Enugu, Nigeria.

Born: March 11, 1898 in Onitsha, Nigeria.

Ordained: Dec. 8, 1930. Studied in England and Nigeria.

Activities: Pastoral work. Papal Chamberlain (1951). Vicar General (1953). Domestic Prelate of the Pope (1956). Officer of Order of British Empire (1956).

Nominated: Titular Bishop of Magnesia and Auxiliary Bishop of Onitsha, Feb. 15, 1957.

Consecrated: June 9, 1957.

Transferred: To Residential See of Enugu, Nov. 12, 1962.

Total Population: 1,200,000.

Catholics: 183,525.

32. Most Rev. José Maria Pires, Bishop of Arassuai, Minas, Brazil.

Born: March 15, 1919 in Corregos, Minas, Brazil.

Ordained: Dec. 20, 1941, after completing studies at Diamantina Major Seminary (Brazil).

Activities: Pastoral work. Director of large high school.

Nominated: Bishop of Arassuai, May 25, 1957.

Consecrated: Sept. 22, 1957.

Total Population: 600,000.

Catholics: Vast majority.

**Most Rev.
Cornelius Chitsulo**



Most Rev. John Anyogu



**Most Rev.
José Maria Pires**





Most Rev. Charles Msakila



**Most Rev. Anthony
Gogo Nwedo, C.S.Sp.**



Most Rev. Joseph Nkongolo

33. Most Rev. Charles Msakila, Bishop of Karema, Tanganyika.

Born: Nov. 10, 1919 in Karema.

Ordained: Aug. 31, 1947 after completing theological studies at St. Paul's Major Seminary, Kipalapala, Tanganyika.

Activities: Pastoral work. Mission Superior. Member of Diocesan Board of Consultors.

Nominated: Bishop of Karema, Nov. 13, 1958.

Consecrated: Dec. 27, 1958.

Total Population: 241,058.

Catholics: 177,300.

34. Most Rev. Anthony Gogo Nwedo, C.S.Sp., Bishop of Umuahia, Nigeria, West Africa.

Born: 1912, at Oguta, Nigeria. Convert; baptized at age of eight.

Ordained: July 29, 1945 after completing theological course at Major Seminary of Enugu, Nigeria.

Higher Studies: University College, Dublin (1947-1950). Degree in History.

Professed: In missionary Congregation of the Holy Ghost, 1951.

Activities: Pastoral work. Professor in seminary. Professor in Catholic college.

Nominated: Bishop of Umuahia, Feb. 19, 1959.

Consecrated: May 17, 1959.

Total Population: 1,190,457.

Catholics: 210,339.

35. Most Rev. Joseph Nkongolo, Bishop of Luebo, Republic of the Congo (Leopoldville).

Born: June 17, 1916 at Hemptinne, St. Benoit, Congo.

Ordained: May 5, 1946.

Higher Studies: At Pontifical Urban University, Rome (1947-1949). Awarded degree of Licentiate in Theology.

Activities: Pastoral work. Professor in minor seminary. Mission superior. Director of Brothers of St. Joseph. Vicar Delegate.

Nominated: Titular Bishop of Le-

bedo and Vicar Apostolic of Luebo, April 25, 1959.

Consecrated: July 1, 1959.

Transferred: To Residential See of Luebo, Nov. 10, 1959. At present Apostolic Administrator of the Region of Bakwanga.

Total Population (Diocese of Luebo): 280,000.

Catholics: 89,987.

36. Most Rev. Michael Ntuyahaga, Bishop of Usumbura, Burundi, Central Africa.

Born: 1912, in Rusenge, Burundi. Convert; baptized 1924.

Ordained: July 26, 1941, after completing theological studies at the Major Seminary of Nyakibanda (Ruanda).

Higher Studies: At Gregorian University, Rome (1955-1957). Awarded degree in Canon Law. At Catechetical Center "Lumen Vitae," Brussels (1957-1958).

Activities: Pastoral work. Professor and Rector of Minor Seminary.

Nominated: Titular Bishop of Alabanda and Vicar Apostolic of Usumburu, June 11, 1959.

Consecrated: Oct. 11, 1959.

Transferred: To Residential See of Usumburu, Nov. 10, 1959.

Total Population: 594,000.

Catholics: 594,000. (?)

37. Most Rev. Joseph Kilasara, C.S.Sp., Bishop of Moshi, Tanganyika.

Born: 1916, at Kilema, Tanganyika.

Ordained: March 4, 1944 after completing theological studies at Our Lady of the Angels Seminary, Kibosho, Tanganyika.

Professed: In missionary Congregation of Holy Ghost, 1953, after making novitiate at Ridgefield, Connecticut, U.S.A.

Higher Studies: At Gregorian University, Rome, (1953-1955). Awarded

degree of Licentiate in Canon Law.

Activities: Pastoral work. Professor of Canon Law in Kibosho Major Seminary.

Nominated: Bishop of Moshi, Jan. 12, 1960.

Consecrated: May 8, 1960 by Pope John XXIII in St. Peter's Basilica.

Total Population: 756,000.

Catholics: 190,281.

38. Most Rev. Peter Poreku Dery, Bishop of Wa, Ghana, West Africa.

Born: 1915 in Zenopare, Ghana. Convert; baptized in 1932.

Ordained: Feb. 11, 1951, after completing theological studies at St. Teresa's Seminary, Amisano, Ghana.

Higher Studies: At Catechetical Center "Lumen Vitae," Brussels; at St. Xavier University, Antigonish, Canada (Social Sciences).

Activities: Pastoral work.

Nominated: Bishop of Wa, Feb. 16, 1960.

Consecrated: May 8, 1960 in St. Peter's Basilica by Pope John XXIII.

Total Population: 298,738.

Catholics: 46,488.

**Most Rev.
Michael Ntuyahaga**



**Most Rev. Joseph
Kilasara, C.S.Sp.**



**Most Rev.
Peter Poreku Dery**



Countries of birth of Bishops of African Descent:

1. Basutoland	2
2. Brazil	1
3. Burundi	2
4. Cameroon	4
5. Congo (Leopoldville)	11
6. Congo (Brazzaville)	1
7. Dahomey	2
8. Ethiopia	4
9. Gabon	1
10. Ghana	3
11. Guinea	1
12. Haiti	1
13. Ivory Coast	2
14. Kenya	2
15. Malagasy Republic (Madagascar)	4
16. Mali	1
17. Nigeria	7
18. Northern Rhodesia	1
19. Nyasaland	1
20. Ruanda	3
21. Senegal	2
22. South Africa (Natal)	1
23. Sudan	1
24. Tanganyika	8
25. Togo	1
26. Uganda	3
27. Volta	2
28. West Indies (Dominica)	1

73



Members of Religious Orders among the Bishops of African Descent:

Congregation of the Holy Ghost	5
White Fathers	3
Oblates of Mary Immaculate	2
Jesuits	1
De Montfort Fathers	1
Divine Word Missionaries	1

13



AFRICA

(Madagascar included)

Bishops of African Origin	73
Local-born Priests	2500 (circa)
Catholics	25,000,000 (circa)



ECCLESIASTICAL MAP OF AFRICA



- † Archdiocese
- Diocese
- Abbacy nullius
- Vicariat Apost.
- Δ Prefecture Apost.
- + Mission
- † having an African Bishop

The name of each ecclesiastical territory having an African Bishop is given.



INTENTIONAL SECOND EXPOSURE

Countries of birth of Bishops of African Descent:

1. Basutoland	2
2. Brazil	1
3. Burundi	2
4. Cameroon	4
5. Congo (Leopoldville)	11
6. Congo (Brazzaville)	1
7. Dahomey	2
8. Ethiopia	4
9. Gabon	1
10. Ghana	3
11. Guinea	1
12. Haiti	1
13. Ivory Coast	2
14. Kenya	2
15. Malagasy Republic (Madagascar)	4
16. Mali	1
17. Nigeria	7
18. Northern Rhodesia	1
19. Nyasaland	1
20. Ruanda	3
21. Senegal	2
22. South Africa (Natal)	1
23. Sudan	1
24. Tanganyika	8
25. Togo	1
26. Uganda	3
27. Volta	2
28. West Indies (Dominica)	1

73



Members of Religious Orders among the Bishops of African Descent:

Congregation of the Holy Ghost	5
White Fathers	3
Oblates of Mary Immaculate	2
Jesuits	1
De Montfort Fathers	1
Divine Word Missionaries	1

13



AFRICA

(Madagascar included)

Bishops of African Origin	73
Local-born Priests	2500 (circa)
Catholics	25,000,000 (circa)



ECCLESIASTICAL MAP OF AFRICA



- † Archdiocese
- Diocese
- Abbey nullius
- Vicariat Apost.
- △ Prefecture Apost.
- + Mission
- { having an Africa Bishop

The name of each ecclesiastical territory having an African Bishop is given.





Most Rev. Joseph Busimba



**Most Rev. Francis
Xavier Rajaonarivo**



**Most Rev. Andrew
Makarakiza, W.F.**

39. Most Rev. Joseph Busimba, Bishop of Goma, Republic of the Congo (Leopoldville).

Born: 1912 in Rutshuru, Congo. Convert; baptized at age of six.

Ordained: Aug. 15, 1940 after completing theology course at Kabyagi Major Seminary, Ruanda.

Activities: Pastoral work. Mission Superior.

Nominated: Bishop of Goma, March 1, 1960.

Consecrated: May 8, 1960, by Pope John XXIII in St. Peter's Basilica.

Total Population: 542,857.

Catholics: 105,164.

40. Most Rev. Francis Xavier Rajaonarivo, Bishop of Miarinarivo, Malagasy Republic, (Madagascar).

Born: April 8, 1915 in Fenomanana.

Ordained: July 26, 1945, after completing theological course at Ambatoroka Major Seminary, Madagascar.

Activities: Pastoral work. Mission Superior. Director of St. Peter Canisius College, important normal school.

Nominated: Bishop of Miarinarivo, April 5, 1960.

Consecrated: May 8, 1960, by Pope John XXIII in St. Peter's Basilica.

Total Population: 132,764.

Catholics: 47,204.

41. Most Rev. Andrew Makarakiza, W.F., Bishop of Ngozi, Burundi, Central Africa.

Born: 1919, in Rudehe, Burundi. Convert; baptized, 1931.

Ordained: Aug. 16, 1951. Studied theology at Major Seminary of Nyakibanda, Ruanda. Member of the missionary Congregation of the White Fathers.

Higher Studies: At Gregorian University, Rome (1953-1958). Awarded Doctorate in Philosophy and Licentiate in Social Sciences.

Activities: Pastoral work. Editor of Catholic weekly. Professor in Major Seminary of Nyakibanda.

Nominated: Bishop of Ngozi, Aug. 21, 1961.

Consecrated: Dec. 8, 1961.

Total Population: 926,425.

Catholics: 536,361.

42. Most Rev. Ignatius Phakoe, O.M.I., Bishop of Leribe, Basutoland, South Africa.

Born: July 9, 1927.

Professed: In Missionary Congregation of Oblates of Mary Immaculate, 1949.

Ordained: June 7, 1952. Theological studies at St. Augustine's Seminary, Roma, Basutoland.

Higher Studies: At Pontifical Urban University (1953-1957). Awarded degree of Doctor of Canon Law.

Activities: Professor, late Rector of St. Augustine's Major Seminary, Roma, Basutoland.

Nominated: Bishop of Leribe, Jan. 3, 1961.

Consecrated: May 21, 1961, in St. Peter's Basilica by Pope John XXIII.

Total Population: 371,077.

Catholics: 171,772.

43. Most Rev. Godfrey Okoye, C.S.Sp., Bishop of Port Harcourt, Nigeria, West Africa.

Born: Dec. 19, 1913, in Ifite, Ukpo.

Ordained: July 27, 1947. Theological studies made at Major Seminary of Enugu, Nigeria.

Professed: In missionary Congregation of Holy Ghost 1951.

Activities: Pastoral duties. Rector of All Hallows Minor Seminary, Onitsha.

Nomination: Bishop of Port Harcourt, May 16, 1961.

Consecrated: Sept. 3, 1961.

Total Population: 746,645.

Catholics: 63,632.

44. Most Rev. Abraham François, Bishop of Asmara, Eritrea, Ethiopia.

Born: April 2, 1918, in Asmara.

Ordained: March 12, 1944. Theological course at Pontifical Urban University, Rome. Member of Oriental Ethiopian Rite.

Higher Studies: At Pontifical Urban University, Rome (1944-1946). Awarded degree of Doctor of Theology.

Activities: Professor in seminaries in Addis Ababa and Rome. Bishop's secretary and Vicar General.

Nominated: Bishop of Asmara, April 9, 1961.

Consecrated: Oct. 8, 1961.

Total Population: 1,095,050.

Catholics: 37,400.

**Most Rev.
Ignatius Phakoe, O.M.I.**



**Most Rev. Godfrey
Okoye, C.S.Sp.**



**Most Rev.
Abraham François**





Most Rev. James Mbali



Most Rev. Joseph Sibonama



**Most Rev. John
Baptist Gahamanyi**

45. Most Rev. James Mbali, Bishop of Buta, Republic of the Congo (Leopoldville).

Born: 1918 in Ibembo, Congo.

Ordained: Dec. 20, 1947. Studied theology at Major Seminary of Ningara, Congo.

Activities: Professor in minor seminary and normal school. Pastoral work. Vicar General.

Nominated: Bishop of Buta, July 4, 1961.

Consecrated: Nov. 12, 1961.

Total Population: 238,000.

Catholics: 71,232.

46. Most Rev. Joseph Sibonama, Bishop of Ruhengeri, Ruanda, Central Africa.

Born: April 25, 1915 in Save, Ruanda.

Ordained: July 25, 1940. Theological studies made at Major Seminary of Nyakibanda, Ruanda.

Activities: Pastoral work. Professor and later Rector of minor seminary. Vicar General. Papal Chamberlain.

Nominated: Bishop of Ruhengeri, Aug. 21, 1961.

Consecrated: March 19, 1962.

Total Population: 542,683.

Catholics: 99,640.

47. Most Rev. John Baptist Gahamanyi, Bishop of Butare, Ruanda.

Born: 1920 in Kaduha, Ruanda. Convert; baptized 1932.

Ordained: July 15, 1951. Studied theology at Lovanium University, Leopoldville, Congo.

Activities: Pastoral work. Professor in seminary. Member of Diocesan Board of Consultors.

Nominated: Bishop of Butare, Sept. 11, 1961.

Consecrated: Jan. 6, 1962.

Total Population: 701,449.

Catholic Population: 264,729.

48. Most Rev. Adrian Ddungu, Bishop of Masaka, Uganda, East Africa.

Born: July 15, 1923 in Ggwanda, Uganda.

Ordained: Dec. 21, 1952. Followed theology course at Pontifical Urban University, Rome, concluding with degree of Licentiate in theology.

Activities: Pastoral work. Professor at St. Thomas Aquinas Major Seminary, Katigondo, Uganda.

Nominated: Bishop of Masaka, Nov. 11, 1961. Succeeded Bishop Joseph Kiwanuka, first Negro Latin rite Bishop of modern times.

Consecrated: March 18, 1962, by Archbishop Joseph Kiwanuka of Rubaga, Uganda.

Total Population: 391,828.

Catholics: 230,304.

49. Most Rev. Joseph Amihere Essuah, Bishop of Kumasi, Ghana, West Africa.

Born: Aug. 21, 1908 at Benyin Apolonia, Ghana.

Ordained: Dec. 13, 1942, after completing theological studies at St. Teresa's Seminary, Amisano, Ghana.

Higher Studies: At University of Cork, Ireland (1949-51). Awarded Bachelor of Arts degree in Education.

Activities: Pastoral work, professor and principal of secondary schools. Editor of diocesan weekly. Member

of Diocesan Board of Consultors. Author of series of readers in African language (Nzima).

Nominated: Bishop of Kumasi, Feb. 24, 1962.

Consecrated: June 17, 1962, by African Archbishop John Amissah of Cape Coast, Ghana.

Total Population: 1,697,272.*

Catholics: 142,581.

50. Most Rev. Thomas Kuba, Bishop of Mahagi, Republic of Congo (Leopoldville).

Born: 1917 at Palenge, Congo.

Ordained: Aug. 15, 1948 after completing theological studies at the Major Seminary of Nya-Ribanda, Ruanda.

Higher Studies: At Catechetical Center "Lumen Vitae," Brussels (1961-62).

Activities: Pastoral work. Cathedral Rector. Vicar General.

Nominated: Bishop of Mahagi, July 2, 1962.

Consecrated: Oct. 14, 1962.

Total Population: 400,000.

Catholics: 203,000.

Most Rev. Adrian Ddungu



**Most Rev.
Joseph Amihere Essuah**



Most Rev. Thomas Kuba





Most Rev. Celestine Nkou



Most Rev. Lucien Agboka

51. Most Rev. Celestine Nkou, Bishop of Sangmelima, Cameroon, West Africa.

Born: 1927, at Pongo, Cameroon.

Ordained: April 15, 1956 after finishing theological studies at the Interdiocesan Major Seminary, Yaoundé, Cameroon.

Higher Studies: At Pontifical Urban University, Rome. Awarded degree of Doctor of Theology. Also made special studies in Social Sciences in same University.

Activities: Pastoral work. Professor in minor seminary.

Nominated: Bishop of Sangmelima, Jan. 18, 1963.

Consecrated: June 2, 1963.

Total Population: 196,000.

Catholics: 78,838.

52. Most Rev. Lucien Agboka, Bishop of Abomey, Dahomey, West Africa.

Born: June 3, 1956, in Agoué, Dahomey, West Africa.

Ordained: Dec. 21, 1957. Studied theology at Pontifical Urban University, Rome (1953-1957), concluding course with degree of Licentiate in Theology.

Activities: Pastoral work. Normal school chaplain. Professor and prefect of discipline in high school. Director of Catholic Activities of Archdiocese of Cotonou. Vicar General.

Nominated: Bishop of Abomey, April 5, 1963.

Consecrated: July 21, 1963. Three African prelates officiated: Archbishop Bernardin Gantin of Cotonou, Dahomey, Consecrator; Archbishop Bernard Yago of Abidjan, Ivory Coast, Co-Consecrator; and Archbishop Robert Dosseh of Lomé, Togo, Co-Consecrator.

Total Population: 334,000.

Catholics: 69,685.

53. Most Rev. Noel Mala, Bishop of Kasongo, Republic of Congo (Leopoldville).

Born: April 7, 1904, in Badouinville, Congo.

Ordained: Aug. 14, 1932, after completing theological studies at Badouinville Major Seminary.

Activities: Pastoral work. Vicar General.

Nominated: Bishop of Kasongo, April 5, 1963.

Consecrated: Sept. 1, 1963.

Total Population: 354,000.

Catholics: 75,365.

54. Most Rev. Eugene Abissa Kwaku, Bishop of Abengourou, Ivory Coast, West Africa.

Born: 1927, in Koun-Abronso.

Ordained: Dec. 20, 1956. Made theological studies at Pontifical Urban University, Rome (1952-56), earning degree of Licentiate in Theology.

Activities: Pastoral work. Diocesan

Director of Catholic Action.

Nominated: Bishop of Abengourou, Sept. 13, 1963.

Consecrated: Nov. 24, 1963.

Total Population: 280,000.

Catholics: 46,000.

55. Most Rev. Luke Olu Mwaezeapu, Bishop of Warri, Nigeria, West Africa.

Born: 1922, in Ibusa, Benin City, Nigeria.

Ordained: Feb. 2, 1958, after completing theological studies at Benin City Major Seminary.

Activities: Pastoral work. Vice-rector of minor seminary. Director of Normal school.

Nominated: Bishop of Warri, March 10, 1964.

Consecrated: May 24, 1964.

Total Population: 430,000.

Catholics: ?

**Most Rev. Eugene
Abissa Kwaku**



**Most Rev.
Luke Olu Mwaezeapu**



SOME CHARACTERISTICS OF THE

by CARLOS A. LEWIS, S.V.D.

Since my stay in Rome it has been my privilege to meet the majority of the Bishops of African descent who were attending the sessions of the Second Vatican Council in the fall of 1962 and 1963. Even prior to their arrival in Rome I had had correspondence with most of them directly or through their secretaries in order to keep my files up-to-date.

Because of the lack of space only the "bare bones" of the biographical data of these Bishops could be given in this issue of *DIVINE WORD MESSENGER* which presents them to our readers. Hence a few lines showing the "human side" of these Bishops of African descent are not out of place.

If I were asked what characteristic stands out most among these Bishops, I would immediately reply: their simplicity of life. Nearly all of them are from very modest backgrounds, and, thank God, by their simplicity of life they continue to identify themselves with the humble people of the areas where they labor. These Bishops move around without pompousness, without being sticklers for protocol.

When Bishop Rugambwa was named a cardinal by Pope John XXIII, Father Francis Rosenbaum, S.V.D., rector of the College of St. Peter the Apostle, where the cardinal-elect resided while studying in Rome, referred to him as follows: "When he was here last summer he came to visit me on a very hot night. He had come from St. Peter's. When he was about to go I discovered that he had no car and that he had walked up the steep hill, about a quarter of a mile from St. Peter's. I asked him why he hadn't taken a taxi, since it wouldn't have cost more than forty cents. He said, 'I am a missionary. I can't spend money for taxis.' . . . He always stopped to talk with everyone when he visited us. He talked with the gatekeeper on the way in and with the gardener on the way out. He has a good word for everyone."

Archbishop Gantin, 42, of Cotonou, Dahomey, while in Rome for the

Council sessions, often came to our College to visit our rector who was his former spiritual director. And he usually came by public bus. It was always with reluctance that he accepted our rector's offer to pay the way back by taxi. I remember once meeting this Archbishop on a public bus, his red-trimmed cassock hidden under a black overcoat that went down to his heels and his hand ringless.

One African Bishop has a special admiration for Pope John because of the latter's simplicity and folksy ways. When this Bishop went for a private audience with the Pope, the Holy Father said to him: "My son, tell me all your joys and sorrows." The Bishop replied: "Holy Father, my joys far surpass my sorrows, for I never dreamt that I could become a priest [he was the first African priest of his region] and now I find myself a Bishop." With a twinkle in his eyes, Pope John replied: "And what about me? As a boy from a poor family I never thought I would become Pope!"

Another characteristic that strikes me is the youthfulness of these Bishops of African descent. Of the 72 prelates only 26 are over fifty years of age, and of these 26 only eleven are over sixty. Thus the young African Church is being guided by youthful shepherds fit for the rugged tasks of missionaries.

All these Bishops impress me as being men who are first and foremost pastoral in their outlook. Those who spoke in the Council usually favored any change that meant bringing the Christian message to their diocese more effectively. Thus, for example, Cardinal Rugambwa, speaking in the Council hall on November 12, 1962, stressed the importance of music for the liturgy and urged that African music should be studied more profoundly for liturgical use. Bishop Sibonama of Ruanda on November 7 told the Council Fathers that Africans have many rites which are meaningful and highly appreciated by the people.

THE BISHOPS OF AFRICAN DESCENT

Where possible these rites, for example, initiation ceremonies, should be incorporated into the baptismal rite. On the other hand, he said that anything in our Christian rites which is repugnant to the people's sentiments should be expunged.

By declaring that the Bishops of African descent are men primarily pastoral in outlook, I do not wish to say that there are no intellectuals among them. (Cardinal Rugambwa, Archbishop Zoa and Bishop Malula showed their intellectual acumen by their utterances in and outside of the Council hall.) But for most of these prelates their missionary duties are so taxing that they have no time left for prolonged study and research. Since many of these bishops have earned licentiates and doctorates in theology and canon law and degrees in other branches (social science and education), they could surely give a good account of themselves if they had at their disposal the leisure (as well as the libraries) which painstaking research requires. Quite a number of these Bishops are bi-lingual, even multi-lingual.

Humor is not lacking among these prelates of African descent. For example, thirty-seven year old Archbishop Dosseh of Togo, an ex-football athlete, often shows his youthful zest by innocently quipping with his fellow-Bishops.

Archbishop Thiandoum, 43, told me that his episcopal motto is: "At Thy word I will lower the net." (Luke 5,5). When I asked him why he chose this text, he said that his father was a fisherman and that he as a lad followed in his father's footsteps. Thus Simon Peter's words to Our Lord remind this prelate of the confidence he should have in Christ, but they also recall his former occupation which was identical to that of Peter.

Sometime ago Bishop Mongo of Douala, Cameroon, wrote to me as follows: "I remember having been an altarboy even before I received bap-

tism (although I couldn't yet read or write), for I was very fond of Catholic worship. Some say that once during Holy Mass the priest, probably because of my poor responses during the ceremonies, cried out: 'Keep quiet!' And I replied: '*Et cum spiritu tuo!*'"

Bishop Pires of Brazil who has to visit his widely-scattered flock on horseback over poor roads, almost with pride explained: "But it is not too difficult. I began riding horses when I was knee-high."

Men of God who love their native lands profoundly, some of these Bishops have already had to suffer persecution for justice sake, or run the risk of doing so, by refusing to render to Caesar the things that are God's.

In January 1961, Auxiliary Bishop Augustin of Port-au-Prince (who was named Administrator Apostolic after the expulsion of the French Archbishop) was himself forceably expelled from his native Haiti by the government.

The government of the Sudan within the last months has expelled all foreign missionaries (Catholic and Protestant) from the southern part of the country in order to accelerate the moslemization of the local people. Sudan-born Bishop Dud is now the only Bishop there. Catholic schools have been closed or confiscated and harsh laws make conversion of the people (who are mostly non-Moslem) most difficult. Yet Bishop Dud carries on bravely in the spirit of his episcopal motto: "In Cruce Salus" ("In the Cross is salvation").

In 1962 Archbishop Zoa, now 40, of Yaoundé, Cameroon, defied a government order forbidding a Requiem Mass for twenty-five political prisoners found suffocated in a railway car and hastily buried in a common grave. The Catholic newspaper announcing the Mass was confiscated and its editor banished from the country. Archbishop Zoa told an overflow crowd at the cathedral: "For us Christians there
(Continued on Page 131)



**Most Rev.
Ghebre-Jesus Jacob**



**Most Rev. Remy
Augustin, S.M.M.**



Most Rev. Ireneus Dud

TITULAR BISHOPS

56. **Most Rev. Ghebre-Jesus Jacob, Titular Bishop of Erythrum.**

Born: April 11, 1889.

Ordained: April 30, 1913; Studied at Seminary of Keren, Eritrea (Ethiopia). Of Oriental Ethiopian Rite.

Activities: Pastoral work. Specialist in Ethiopian languages. Author of six books on Ethiopian languages.

Nominated: Titular Bishop of Erythrum and Exarch Apostolic of Ethiopian-rite Catholics, Feb. 24, 1951.

Consecrated: May 1, 1951.

Note: Now retired: Lives in Rome and officiates regularly in ordination rites for Ethiopian-rite seminarians.

57. **Most Rev. Remy Augustin, S.M.M., Titular Bishop of Turuzi and Auxiliary Bishop of Port-au-Prince, Haiti, West Indies.**

Born: Sept. 30, 1910, in Port-au-Prince, Haiti.

Ordained: June 11, 1933, after completing theological course at Major Seminary of Port-au-Prince.

Professed: In the Congregation of the De Montfort Fathers, 1947, (in France where he went for the novitiate.)

Activities: Pastoral work. Director of Catholic Action. Director of Apostolate for Vocations. Vicar General.

Apostolic Administrator after expulsion of Archbishop F. Poirier (1955) by Haitian government.

Nominated: Titular Bishop of Turuzi and Auxiliary Bishop of Port-au-Prince, April 7, 1953.

Consecrated: May 31, 1953.

Forcibly expelled by Haitian government. Now resides in Rome.

Total Population: 1,305,340.

Catholics: 1,169,405.

58. **Most Rev. Ireneus Dud, Titular Bishop of Barcusus and Vicar Apostolic of Wau, Sudan, East Africa.**

Born: Aug. 21, 1912, at Mbili, Sudan. Convert; baptized as a young boy.

Ordained: Dec. 21, 1944 after completing theological studies at the Major Seminary of Gulu, Uganda.

Activities: Pastoral work.

Nominated: Titular Bishop of Barcusus and Vicar Apostolic of Rumbek, July 3, 1955.

Consecrated: Nov. 20, 1955.

Transferred: To Vicariate Apostolic of Wau, 1961. Is now only Bishop in Sudan, all foreign missionaries having been expelled by Sudanese (Moslem) government.

Total Population: 800,000.

Catholics: 56,356.

59. Most Rev. John K. Amuzu Aggey, Titular Bishop of Sigo and Auxiliary Bishop of Lagos, Nigeria, West Africa.

Born: March 5, 1908 in Anecho, Togo.

Ordained: April 16, 1944 after completing theological studies at St. Paul's Major Seminary, Benin City, Nigeria.

Activities: Pastoral work. Builder of schools.

Nominated: Titular Bishop of Sigo and Auxiliary Bishop of Lagos, Jan. 26, 1957.

Consecrated: Aug. 4, 1957.

Total Population: 1,550,000.

Catholics: 93,189.

60. Most Rev. Joseph Malula, Titular Bishop of Attanasus and Auxiliary Bishop of Leopoldville, Republic of the Congo.

Born: Dec. 12, 1917 in Leopoldville.

Ordained: June 9, 1946, after completing theological course at Major Seminary at Kabwe, Congo.

Activities: Pastoral work. Writer. Lecturer. Musician (composer of Masses and hymns). Liturgical scholar. Now member of Liturgical Commission of Vatican Council II.

Nominated: Titular Bishop of Attanasus and Auxiliary Bishop of Leopoldville, July 18, 1959.

Consecrated: Sept. 20, 1959.

Total Population: 500,000.

Catholics: 250,000.

61. Most Rev. Renatus Butibage Lwamosa, Titular Bishop of Casius and Auxiliary Bishop of Mwanza, Tanganyika, East Africa.

Born: April 3, 1918, in Mwanza, Tanganyika.

Ordained: Aug. 3, 1948, after completing theological studies at Major Seminary of Kipalapala, Tang.

Higher Studies: At Pontifical Urban University, Rome (1950-53). Awarded degree of Doctor of Canon Law.

Activities: Pastoral work. Professor

in seminary. Bishop's secretary. Editor.

Nomination: Titular Bishop of Casius and Auxiliary Bishop of Mwanza, Dec. 19, 1959.

Consecrated: May 8, 1960 by Pope John XXIII in St. Peter's Basilica.

Total Population: 957,193.

Catholics: 80,661.

**Most Rev.
John K. Amuzu Aggey**



Most Rev. Joseph Malula



**Most Rev. Renatus
Butibage Lwamosa**





Most Rev. Gervase Nkalanga



Most Rev. Caesar Gatimo



Most Rev. Louis Nganga

62. Most Rev. Gervase Nkalanga, Titular Bishop of Balbura and Auxiliary Bishop of Bukoba, Tanganyika, East Africa.

Born: June 19, 1919 at Ruti, Tanganyika.

Ordained: July 16, 1950.

Activities: Pastoral work. Diocesan Director of Schools.

Nominated: Titular Bishop of Balbura and Auxiliary Bishop of Bukoba

(See of Cardinal Rugambwa), April 18, 1961.

Consecrated: May 21, 1961 in St. Peter's Basilica, by Pope John XXIII.

Total Population: 378,052.

Catholics: 180,928.

63. Most Rev. Caesar Gatimo, Titular Bishop of Abila and Auxiliary Bishop of Nyeri, Kenya, East Africa.

Born: May 28, 1921, at Tetu, Kenya.

Ordained: March 17, 1946. Studied philosophy and theology at Pontifical Urban University, Rome (1939-46). Earned degree of Licentiate in Philosophy.

Higher Studies: At Pontifical Urban University, Rome 1946-48). Awarded degree of Doctor of Theology.

Activities: Pastoral work. Professor in minor and major seminaries. Mission superior.

Nominated: Titular Bishop of Abila and Auxiliary Bishop of Nyeri, April 18, 1961.

Consecrated: May 21, 1961, in St. Peter's Basilica, by Pope John XXIII.

Total Population: 1,032,764.

Catholics: 157,508.

64. Most Rev. Louis Nganga, Titular Bishop of Atira and Auxiliary Bishop of Lisala, Republic of the Congo (Leopoldville).

Born: 1923, at Ndeke-Mobela, Congo.

Ordained: Feb. 22, 1953, after completing theological course at Major Seminary, Kabwe, Congo.

Higher Studies: At Catechetical Center "Lumen Vitae", Brussels.

Activities: Pastoral work. Social

work. Director of Catholic Action. Vicar General.

Nominated: Titular Bishop of Africa and Auxiliary Bishop of Lisala, April 18, 1961.

Consecrated: July 9, 1961.

Total Population: 630,000.

Catholics: 319,869.

65. Most Rev. Francis Ndong, Titular Bishop of Raphanea and Auxiliary Bishop of Libreville, Gabon, West Africa.

Born: 1906, at Nzamalige.

Ordained: April 17, 1938, after completing studies at St. John's Major Seminary, Libreville.

Activities: Pastoral work.

Nominated: Titular Bishop of Rap-

hanea and Auxiliary Bishop of Libreville, Nov. 15, 1960.

Consecrated: July 2, 1961.

Total Population: 246,456.

Catholics: 145,229.

66. Most Rev. Alexander Nzundu, Titular Bishop of Cataquas and Auxiliary Bishop of Kikwit, Republic of the Congo (Leopoldville).

Born: 1918, in Leverville-Soa, Congo.

Ordained: Aug. 11, 1946, after completing theological studies at St. Robert Bellarmine Seminary, Mayidi, Congo.

Activities: Pastoral work.

Nominated: Titular Bishop of Cataquas and Auxiliary Bishop of Kikwit, June 24, 1961.

Consecration: Oct. 29, 1961.

Total Population: 1,071,009.

Catholics: 424,698.

67. Most Rev. Simon Nzita, Titular Bishop of Gindarus and Auxiliary Bishop of Matadi, Republic of the Congo (Leopoldville).

Born: Oct. 23, 1908 at Mbuku, Congo.

Ordained: Aug. 18, 1940 after completing studies at St. Robert Bellarmine Seminary Mayidi, Congo.

Activities: Pastoral work.

Nominated: Titular Bishop of Gindarus and Auxiliary Bishop of Matadi, Nov. 15, 1960.

Consecrated: Feb. 12, 1961.

Total Population: 430,000.

Catholics: 195,757.

Most Rev. Francis Ndong



Most Rev. Alexander Nzundu



Most Rev. Simon Nzita





Most Rev. James J. Komba



Most Rev. Raymond Ndudi



**Most Rev.
Cyprian Kihangire**

68. Most Rev. James J. Komba, Titular Bishop of Thignica and Auxiliary to the Abbot-Ordinary of Abbey Nullius of Peramiho, Tanganyika, East Africa.

Born: 1922.

Ordained: July 15, 1954, after completing theological studies at St. Augustine's Seminary, Peramiho.

Higher Studies: At Pontifical Urban University, Rome (1956-59). Awarded degree of Doctor of Sacred Theology.

Activities: Professor in Seminary. Pastoral work.

Nominated: Titular Bishop of Thignica and Auxiliary to the Ordinary of Peramiho, Dec. 22, 1961.

Consecrated: May 3, 1962.

Total Population: 341,000.

Catholics: 216,325.

69. Most Rev. Raymond Ndudi, Titular Bishop of Matara and Auxiliary Bishop of Boma, Republic of the Congo (Leopoldville).

Born: 1912 in Kangu, Congo.

Ordained: March 25, 1940, after completing theological studies at Major Seminary of Kabwe, Congo.

Activities: Professor in the seminary. Pastoral work. Mission Superior.

Nominated: Titular Bishop of Matara and Auxiliary Bishop of Boma, July 2, 1962.

Consecrated: Sept. 23, 1962.

Total Population: 441,173.

Catholics: 317,765.

70. Most Rev. Cyprian Kihangire, Titular Bishop of Maura and Auxiliary Bishop of Gulu, Uganda, East Africa.

Born: March 9, 1918, in Hoima, Uganda.

Ordained: Feb. 17, 1951, after completing studies at Gulu Major Seminary.

Higher Studies: At Pontifical Urban University, Rome (1953-56). Awarded degree of Doctor of Canon Law.

Activities: Pastoral work. Co-operated in lecturing in Italy on

Father Lombardi's "Better World Movement". Mission Superior. Vicar General. Domestic Prelate of the Pope.

Nominated: Titular Bishop of Maura and Auxiliary Bishop of Gulu, Nov. 12, 1962.

Consecrated: April 24, 1963.

Total Population: 776,396.

Catholics: 230,105.

71. Most Rev. Clement Chabukasansha, Titular Bishop of Cibyra and Auxiliary Bishop of Fort Rosebery, Northern Rhodesia.

Born: 1917, in Chabukasansha Village, Northern Rhodesia.

Ordained: Aug. 29, 1948, after completion of theological studies at St. Paul's Major Seminary of Kipalapala, Tanganyika.

Activities: Pastoral work. Mission Superior. Rector of Cathedral. Vicar General.

Nominated: Titular Bishop of Cibyra and Auxiliary Bishop of Fort Rosebery, Sept. 13, 1963.

Consecrated: Oct. 20, 1963.

Total Population: 361,553.

Catholics: 82,537.

72. Most Rev. Albert Joseph Tsiahoana, Titular Bishop of Abthugni and Auxiliary Bishop of Diego-Suarez, Malagasy Republic (Madagascar).

Born: Aug. 3, 1927 in Tamatave, Madagascar.

Ordained: Aug. 26, 1956, after completion of theological course at Major Seminary of Ambatoroka, with degree of Licentiate in Theology.

Higher Studies: In Social Sciences at Missionary Institute, Lille, France (1960-61).

Activities: Pastoral work. Director of Catholic Action and Social Work.

Nominated: Titular Bishop of Abthugni and Auxiliary Bishop of Diego-Suarez, March 26, 1964.

Consecrated: June 14, 1964.

Total Population: 651,963.

Catholics: 61,412.

73. Most Rev. Albert Ndongmo, Bishop of Nkongsamba, Nigeria.

Nominated: July 6, 1964.

(Ed's. note: At press time only data available.)



**Most Rev.
Clement Chabukasansha**



**Most Rev. Albert
Joseph Tsiahoana**

SOME CHARACTERISTICS OF THE AFRICAN BISHOPS . . . Continued

can be no salvation if we fail to do our utmost to safeguard human dignity. All of us Christians will be called to task for our omissions, our silences, our laxities, our absences." On another occasion this prelate ignored a government order that he should cooperate with the single government party and

urge all his people to join it "or expect the consequences".

These few observations go to show that the Bishops of African descent are a body of men of whom the whole Church can be proud. Like their fellow-Bishops throughout the world, they are men of virtue, faith and courage.

APOSTOLIC ADMINISTRATORS

(NOT CONSECRATED BISHOPS)

74. Right Rev. Monsignor Linus Tiboi, Apostolic Administrator of Vicariate Apostolic of Rumbek, Sudan, East Africa.

Nominated: Oct. 21, 1960.
Total Population: 769,045.

Catholics: 25,846.

75. Rt. Rev. Monsignor Gabriel Ukec, Apostolic Administrator of Bunia, Republic of the Congo (Leopoldville).

Born: 1914 in Awu, Congo.

Ordained: Aug. 15, 1943, after completing theological studies at Nyakibanda Major Seminary, Ruanda.

Activities: Pastoral work. Director of Catholic Primary Schools. Vicar General. Named Domestic Prelate of the Pope. Feb. 16, 1963.

Nominated: Apostolic Administrator, Aug. 30, 1963.

Total Population: 781,565.

Catholics: 389,787.



Right Rev.
Monsignor Gabriel Ukec

DECEASED BISHOPS OF AFRICAN DESCENT

1. Prince Henry, son of King Alphonse, native Congolese ruler.

Born: c. 1495, at Mbanza Nsundi, Congo.

Nominated: Titular Bishop of Utica, and Auxiliary to the Bishop of Funchal (Madeira), whose diocese included Portuguese Africa, March 5, 1518.

Ordained priest: c. 1520.

Consecrated Bishop: c. 1521.

Died: before 1539, after a zealous missionary apostolate.

2. Most Rev. George Gabra-Egziaheber.

Consecrated Bishop in Rome, 1788, by order of Pope Pius VI. Shortly after consecration returned to his

native Ethiopia where he was martyred.

5

3. Most Rev. James Augustine Healy, Bishop of Portland, Maine, U.S.A.

Born: April 6, 1830, near Macon Georgia, of Irish father and mulatto slave Eliza.

Ordained: June 10, 1854, after completing theological studies at Sulpician Seminary in Paris.

Activities: Pastoral work. Social welfare work. Sacred orator.

Nominated: Bishop of Portland, Maine, 1875.

Consecrated: June 2, 1875.

Died: Aug. 5, 1900.

(N.B. During his lifetime this Bishop never identified himself with the Negro people).

4. Most Rev. Silverio Gomez Pimenta, Archbishop of Mariana, Minas, Brazil.

Born: Jan. 12, 1840 in Congonhas, Minas, Brazil.

Ordained: July 20, 1862, after completing studies at Mariana Major Seminary.

Activities: Professor of Latin and History in the seminary for many years. Brilliant Latin scholar. Outstanding sacred orator. Author of religious books. Pastoral work, vicar general. Elected member of Brazilian Academy of Letters, May 28, 1920, because of the classical Portuguese

style found in his books and pastorals. Noted for extraordinary sanctity of life.

Nominated: Titular Bishop of Camacho and Auxiliary Bishop of Mariana, May 26, 1890.

Consecrated: Aug. 31, 1890.

Transferred: To See of Mariana, Dec. 3, 1896.

Promoted: To newly-erected Archiepiscopal See of Mariana, May 1, 1906.

Died: Aug. 30, 1922.

5. Most Rev. Kidane Mariam Cassa, Titular Bishop of Tibari and Ordinary of Ethiopian rite Catholics in Eritrea (Africa).

Born: April 12, 1886, at Hebo Eritrea.

Ordained: Aug. 15, 1915, after pursuing theological studies at Latin-rite Major Seminary in Jerusalem.

Higher Studies: At Gregorian University, Rome. Awarded degree in Canon Law.

Activities: Eminent scholar of

Ethiopian Liturgy. Member of Commission for Codification of Oriental Canon Law.

Nominated: Titular Bishop of Tibari and Ordinary of Ethiopian-rite Catholics in Eritrea. First African Bishop of modern times.

Consecrated: Aug. 3, 1930.

Died: September 1951.

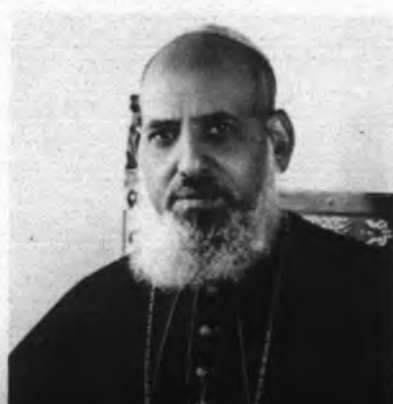
**Most Rev.
James Augustine Healy**



**Most Rev. Silverio
Gomez Pimenta**

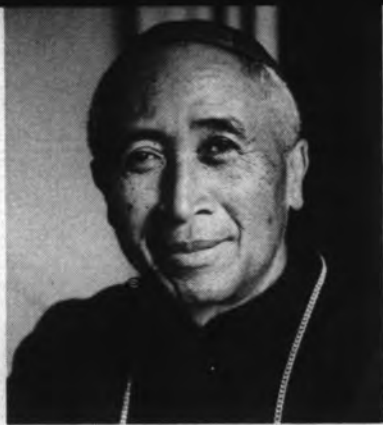


**Most Rev.
Kidane Mariam Cassa**





**Most Rev. Ignace
Ramarosandratana**



Most Rev. Edouard Rainavo



Most Rev. Bernard Manyurane

6. Most Rev. Ignace Ramarosandratana, Bishop of Miarinarivo, Malagasy Republic (Madagascar).

Born: Oct. 19, 1893, in Ambohimalaza, Madagascar.

Ordained: Feb. 18, 1925, after concluding theological studies at Major Seminary at Ambohipo, Madagascar.

Activities: Pastoral work. Director of Institute for Catechists. Spiritual Director of minor seminarians.

Nominated: Bishop of Miarinarivo, 1939.

Consecrated: Oct. 29, 1939, by Pope Pius XII in St. Peter's Basilica. One of first two African Bishops of Latin rite of modern times.

Died: Nov. 1, 1957.

7. Most Rev. Edouard Rainavo, Bishop of Miarinarivo, Malagasy Republic (Madagascar).

Born: May 6, 1894 in Ambohimiarina, Madagascar, of a devout family which has given seven priests, two teaching Brothers and two nuns to the Church.

Ordained: Feb. 18, 1925 after completing studies at Ambohipo Major Seminary, Madagascar.

Activities: Pastoral work. Retreat Master. Director of Normal School. Mission Superior. Vicar General.

Nominated: Bishop of Miarianarivo, June 24, 1958.

Consecrated: Sept. 21, 1958.

Died: May 3, 1959.

8. Most Rev. Bernard Manyurane, Bishop-elect of Ruhengeri, Ruanda.

Born: 1913, in Muliera, Ruanda.

Ordained: July 25, 1940.

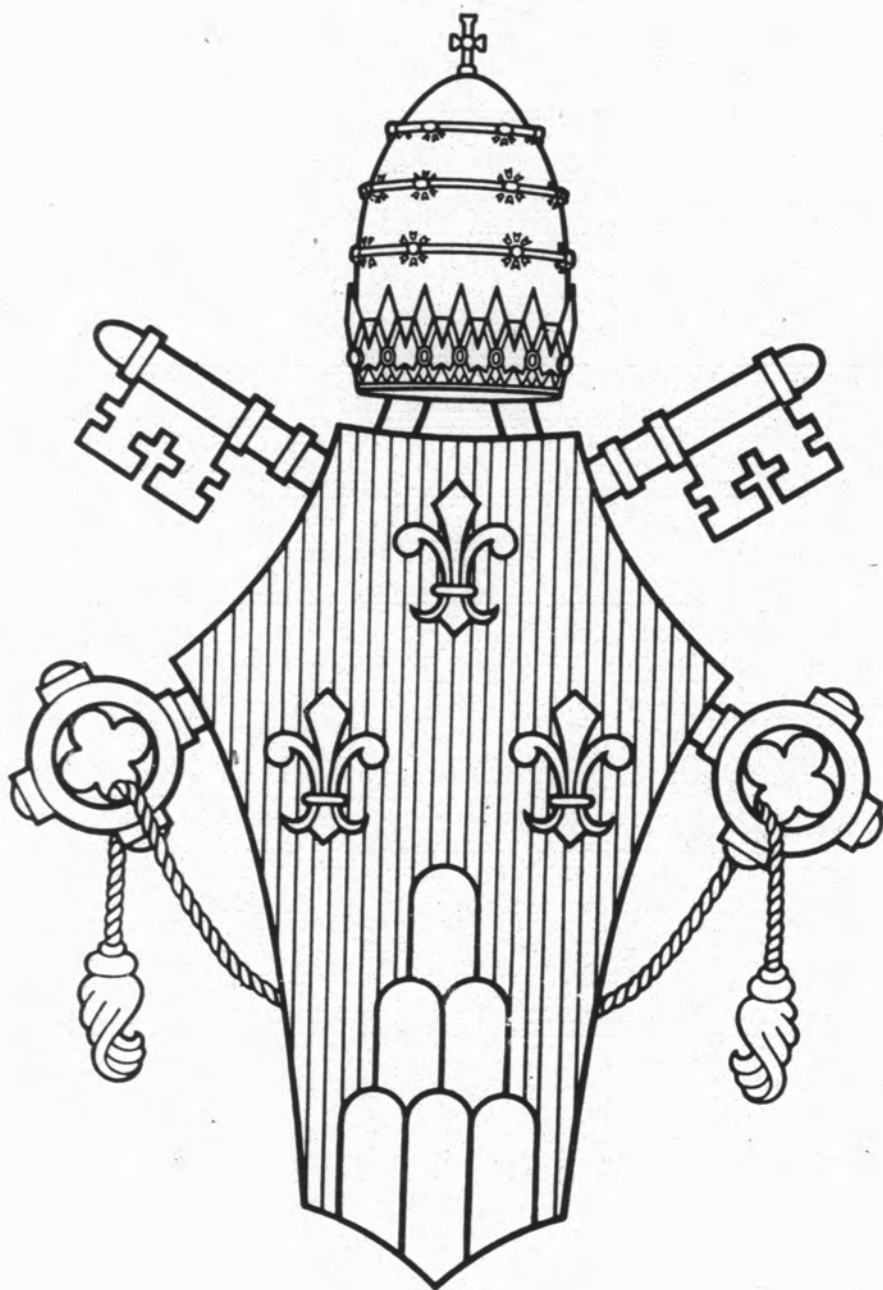
Higher Studies: At Pontifical Urban University, Rome (1956-59). Awarded degree of Doctor of Canon Law.

Nominated: Bishop of Ruhengeri by Pope John XXIII, 1961.

Died: May 8, 1961 before consecration (Rome).



The late beloved Pope John XXIII with the fourteen missionary Bishops whom he consecrated on May 8, 1960, in St. Peter's Basilica, Rome. Six of these Bishops are local-born Africans while two others are native Madagascan.



POPE PAUL'S COAT-OF-ARMS

The above is the coat-of-arms of Pope Paul VI. At the base are six stylized small mountains (in Italian they are "montini") in silver with three fleurs de lis in silver on a crimson field. The coat-of-arms is the same as the Pope had as a cardinal with the exception of his motto, "in nomine domini." Popes do not carry mottoes on their shields.

(NC Photos)



SEPT. - OCT.

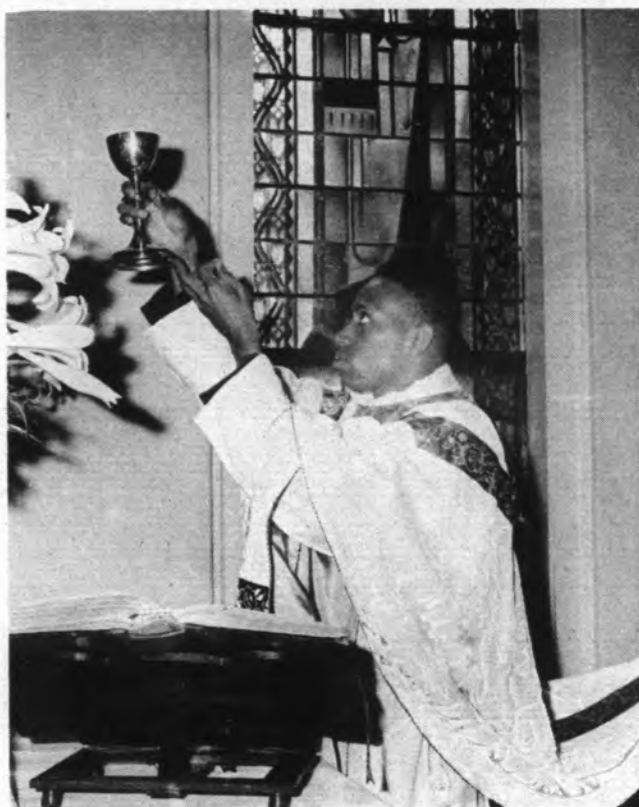
1964

25¢

Cardinal Cushing School in Louisiana

Mississippi Town Welcomes Negro
Artist Barthé

MISSION MASS LEAGUE



Enroll yourself and your loved ones
in the **MISSION LEAGUE** in honor of
the **BLESSED TRINITY**

This Pious Association has been
officially approved by
Pope John XXIII and his
Predecessors

**The Spiritual Benefits, for both the
living or the deceased, are:**

- * A share in 3 Special Masses
every day (2 for the living and
1 for the dead).
- * A daily participation in the
2,500 Masses offered by our
Divine Word Missionary Priests.
- * A daily remembrance in the
prayers and sacrifices of 8,000
Divine Word Priests, Brothers
and Seminarians.
- * A constant partnership with all
our Missionaries in doing God's
Work.

Suggested Alms or Offering for our Missionaries:

- | | |
|---|---------|
| 1. ONE YEAR Membership for one Person (living or dead) | \$ 1.00 |
| 2. PERPETUAL Membership for one Person (living or dead) | 10.00 |
| 3. PERPETUAL Membership for one Family (living or dead) | 25.00 |

----- CUT ON LINE -----

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

.....

.....

.....

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis,
Mississippi 39520

THE
Missi
Augu
prima
Amer
apost

THE
order
In 19
south
missi
traini
Toda

READ
also
shou
Saint

PHO
Sea
Beau
Staff

Second
an ad
MESS
Word,
Subscr
—\$7;

SE

Vol. 41 / No. 5 / Sept.-Oct., 1964

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Cover, Ted Echeverria (Texas Catholic Herald); "The Sea Coast Echo" (Barthe and Mayor, p. 141); Christopher Studio, Beaumont, Texas (Knight procession, p. 153); Others contributed and Staff.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. **DIVINE WORD MESSENGER** is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520



EDITOR:

Charles D. Burns, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTORS:

Carlos A. Lewis, S.V.D.

Hubert Singleton, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.

Hubert Singleton, S.V.D.

Charles D. Burns, S.V.D.

Subscription Rate: 1 yr. — \$2;
2 yrs. — \$4; 3 yrs. — \$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi
39520.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with your
zip code number). Allow the
usual 5 weeks for change-over.

COVER: His Eminence Thomas
Cardinal Tien with an admirer
from Our Mother of Mercy
Parish, Beaumont, Texas.

THE MESSAGE

from
DIVINE WORD
MISSIONARIES

"DE COLORES"

If ever again, in response to the question, "What is your opinion of the cursillo?," a veteran cursillista exclaims, "Oh Father, I can't describe it. One simply must make it himself to understand!" I shall not be skeptical. Prior to making a cursillo, I suspected all types of psychological artifices were employed to make sure cursillistas "got the Spirit." We "got the Spirit" all right, myself and 17 others who make up the 84th cursillo at St. Mary's Seminary, Houston, Texas from August 6th to the 9th. We "got the Spirit" on the strength of community prayer and song, the prayers and sacrifices of others, inspiring example from veteran cursillistas who cooked the meals and served at table, and the sincere exposition by practicing cursillistas of what it means to be a Christian living in the state of grace. This realization is expressed in the symbolic greeting, "De Colores," meaning, "May you live in grace."

As the terminology suggests, the cursillo is Spanish in origin. Cursillo is short for "cursillos de Cristiandad" — short courses in Christianity. It was developed over a period of eight years — 1941 to 1949 — by a team of laymen and priests working with Bishop Juan Hervas of Ciudad Real, Spain. Years of study, research and experimentation went into the movement and the method. Some 11 different approaches were tried before evolving the cursillo. Scripture, theology, psychology, and papal thought on Catholic Action are its ingredients. The result, in the words of Bishop Hervas, is "an instrument of Christian renovation in which the most modern pedagogic, religious-sociological, and psychological methods are brought into harmonious fusion with the traditional doctrines of the Church."

The cursillo has been compared to a retreat, but it is really quite different. Generally, the cursillo is a once-in-a-lifetime event while the retreat is urged as an annual affair — for cursillistas as well as others. The cursillo is not another organization, however. It does not draw manpower away from other parish and diocesan groups. On the contrary, it sends them back with renewed zeal into the Legion of Mary, the Confraternity of Christian Doctrine, the Holy Name Society and other societies.

As one witnesses a marked spiritual enlightenment in some of his fellow cursillistas with regard to personal obligation to "witness" actively for Christ, one grasps the wisdom of Bishop John L. Morkovsky of Houston. All priests of the Galveston-Houston diocese are strongly encouraged to make a cursillo. Having made the cursillo himself, a pastor will be able to understand "Saul" Smith who returned to the parish, "Paul". My fellow cursillistas knew that it was the same old "Really, I'd love to help, but I can't afford to get involved," world to which they were returning. The world had not changed. The cursillistas had, spiritually, and I felt the "corner" they lived in would realize it on their return.

From Texas the cursillo movement has spread Southeast, to Louisiana and to Mississippi. One certainly hopes that the movement will receive the support and encouragement of all priests and religious wherever it has been approved by the hierarchy. In the formation of cursillistas the pithy Latin dictum, "Qualis rex, talis grex," rings true. Cursillistas can be expected to witness actively for Christ in the same degree as we, the anointed of Christ, witness actively in the corner where we live.



Richmond Barthé receives a key to the city of Bay St. Louis from Mayor John Scafidi while Powell Glass, Jr. looks on. Barthé's gift to city at left. (Picture, courtesy of "The Sea Coast Echo".)

Mississippi Town Welcomes Native Negro Artist Barthé

Whenever some magazine runs a reader column entitled, "The picture that got away," then we will submit a classic: our local chief of police and his assistant who investigated a possible race rally of sorts at our Seminary, and stayed on to serve punch to a group of about 200 Negro and white citizens of Bay St. Louis, Mississippi. At a time when the name "Mississippi" spelled Schwerner, Chaney and Goodman this picture and the accompanying story might have cautioned derogatory generalizations about the State and its citizens.

The occasion was a reception given to Richmond Barthé, native sculptor, painter, author on August 11 of this year. Very Rev. John Gasper, S.V.D., Rector of the Seminary, gave the welcome. Master of ceremonies was Powell Glass, Jr., President of the Hancock County Chamber of Commerce. Mayor John Scafidi accorded Barthé the town's highest acclaim by presenting him a key to the city in recognition of his accomplishments.

Barthé, who has lived in Jamaica since 1947, told a throng of white and Negro admirers assembled for the occasion in the parlor of St. Augustine's Seminary that his visit this year to the United States was a "sentimental journey" and his gleanings from it would take a good 50 years to transpose into art.

This is his first visit to Bay St. Louis in 10 years and it follows the arrival in early summer of his gift to his native city of a piece of his work. He felt that

his hometown should have a sample of his sculpture and when he learned that Mrs. Thelma Heller, daughter of Mrs. Katherine Wilson, librarian at City-County Memorial Library, was also living in Jamaica he chose her as his subject for a permanent gift to the city.

Mrs. R. A. Stienmayer, chairman of the library board, expressed appreciation of that institution for his gift at the ceremony. Plans for Barthé's reception were initiated by Mrs. Katherine Wilson and the library board to afford local people an opportunity to meet Barthé and hear him explain some of his works, photographs of which were on display.

The artist expressed profound appreciation for the occasion and spoke of his philosophy of applied religion, citing Biblical phrases of "ask and you shall receive . . . as a man thinks, so is he" as his basis of living. He told the group he wished his mother, who died in 1948, and Miss Josie Welch, who used to run a shop on the beach here, could have shared the occasion.

Barthé feels that his best work lies ahead. The artist is presently engaged in writing four or five books: his autobiography; his philosophy of life; a book of fairy tales, and a collection of his favorite anecdotes and sayings. These books will tell soul searchers much about Barthé. They will return to his sculptures and paintings, however, for inspiration that speaks of genius and God's greatest gift to Barthé.

"MY PEOPLE, MY WORK -- MY LOVE"

by FATHER FRANK DRZAIC
Divine Word Missionary

Paraguay, like so many other South American countries is a land of ruin. These ruins testify that the people who lived here hundreds of years ago constituted a wonderful, prosperous community, working together, helping one another in the spirit of Christ. The ruins are also a proof that a Christian community often is too poor and helpless to reckon with the onslaught of wicked men seeking a quick fortune, no matter the source. The ruins that remain here are part of a dream — a dream of the early Spanish missionary priests who saw God present in the hearts of the Paraguayans. Over three hundred years ago these priests came to Paraguay bringing with them new ideas. The priests established a community of people who worked together. The Church was the center of all activity. Homes were built around the Church and farms located around the homes. All worked and shared in the fruit of the work.

Other men came with different dreams, dreams of their own future and not of community interest. The fulfillment of these latter dreams brought ruin to the work of the priests. Fulfillment spelled death to many men without mercy. Fulfillment saw women and children carted off as slaves. Ful-

"The people are Catholics but poorly instructed. Often they live so far from towns and cities that it is hard to instruct them properly."



Father Drzaic administers to the sick in Paraguay.

fillment left a wake of ruins. These ruins of the Reduction still scar many a countryside of Paraguay.

It is a sad picture. The actuality is sadder. Only now is Paraguay emerging from that early rape of the exploiters and raiders. Only now are the people learning how to use their virgin soil again, how to raise fat cattle, how to fight the plagues of nature which attack them on many fronts. But the people are rebuilding, working as one family.

There are a million and a half people in Paraguay. Generally the families are large: eight, nine, ten, eleven children per family. The population is growing. Education is the key to the future. Many grownups and children are well instructed in Catholic and National schools. Here the children learn new methods of agriculture; how to use the soil to greatest advantage; of most importance, they learn to work efficiently.

Perhaps up to now life has been too easy. The soil is rich, extremely fertile. One needs only to plant the seed and all types of plants grow. Oranges, lemons, grapefruits, tropical fruits thrive in Paraguay. Boys and girls suck oranges for their lunch at school. Little children know already at four and five years of age where to find fruits in the woods. Mandioca is the food that seems to grow over night.

Cows and cattle dot the countryside. And yet there is hunger in this paradise. One partial explanation: some husbands, following our first parents, seek forbidden fruit. The little money some earn is often used for caña, a terribly powerful type of whiskey. Cheap, but often deadly, if habit forming. It is sad to see a group of men, enroute home, sitting at a roadside bar, sipping their caña — sipping their family's money, drowning their family problems in caña, unmindful of their little ones hungry in bed at home. A land of spring, a land of healthful climate, a land of dreams, but also a land of ruins, contradictions and weak men. The exploiters still exist today as they did over 300 years ago. They exist in new forms only: the bartenders; the men who sell sex magazines to the pure, young folk. The people are Catholic but poorly instructed, and if the exploiters reach the innocent minds first seeds of sin and disbelief are sown.

There are few priests, one to every ten thousand people. The Society of the Divine Word in the City Encarnación has two parishes with five priests for well over 45,000 people. Each parish has 28 outlying smaller chapels.

Under present conditions here, there is more than enough to do. Only to take care of the multitude of confessions in the two parishes in the city is enough work for a week. To go out night after night, once a month to each parish, and to hear confessions for one,

"The roads are very poor and often one has to risk crossing a stream."



"Our chapels are many and poor."

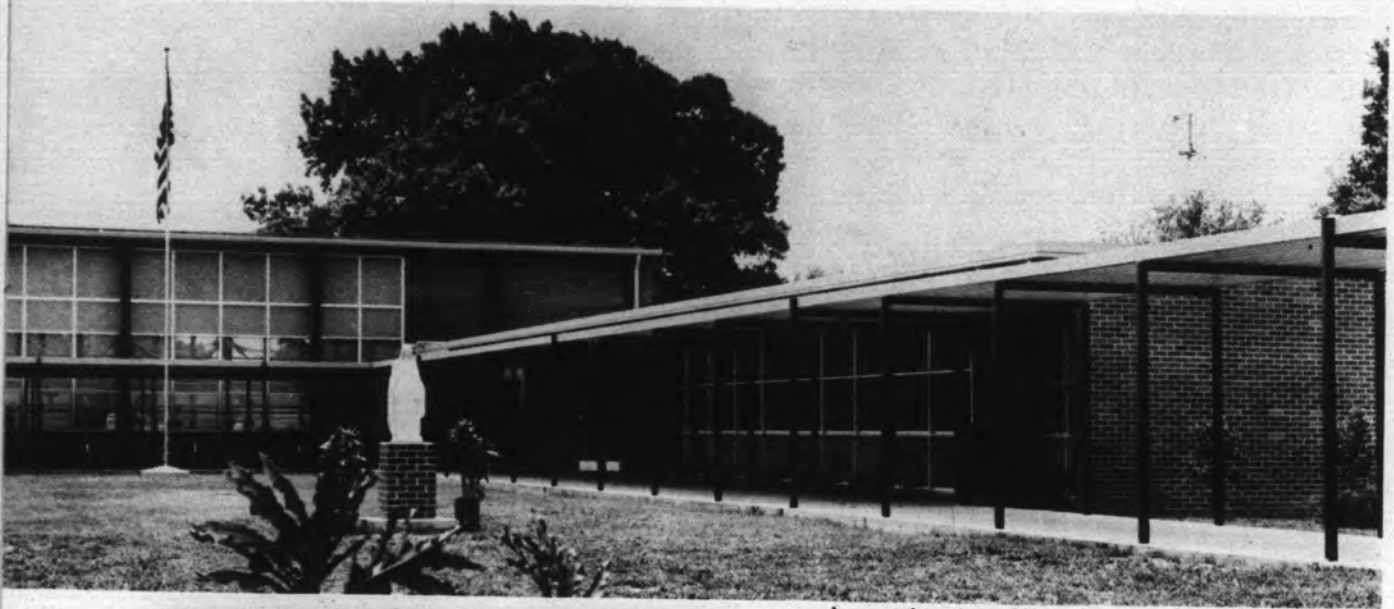
two, three hours in one stretch is work only a dedicated person can and will do. But the sincerity of the people, their goodness, their respect for the priest is something a priest cherishes and something he can appreciate and admire.

People kneeling in the street to receive the blessing of a priest bring joy to his heart. Little children, two, three years old folding their hands for a blessing can only bring happiness to the heart and serve to make a priest more dedicated.

It is hard to learn the language of the people, Guarani. Many confess in Guarani. One woman, very ill, called for a priest. She was hard of hearing and could only speak Guarani. In desperation the priest tried to elicit a sign of contrition from the penitent. Father struck his breast, repeating over and over in a loud voice, "O my God I am heartily sorry for my sins," but to no avail. The people here believe in blessing one another. A mother will bless her child, an aunt will bless others, if they but fold their hands. Father, having exhausted all efforts to communicate his message, in desperation folded his hands and in a pleading gesture endeavored to make the woman understand that she should pray and elicit sorry for her sins. In humble response, the good woman silently

(Continued on Page 154)

THE DREAM - - A Reality



The Most Rev. Maurice Schexnayder and admirers.

A united effort has resulted in a living tribute to the pastor and parishioners of Immaculate Heart of Mary parish, Lafayette, Louisiana. Father John Bowman, S.V.D., pastor, has ample reason to be thankful to Almighty God whenever he recalls the twenty-fifth anniversary of his priesthood. His celebration was combined with that of 2 couples celebrating their golden wedding anniversaries and 5 couples celebrating their silver wedding anniversaries. On the same occasion the new parish school was dedicated.

The story of Immaculate Heart school is an account of an expanding

1st Row, Left to Right: Mr. and Mrs. Guster Sonnier; Mr. and Mrs. William Grendstet; Mr. and Mrs. Morris Ozenne; Fr. John Dauphine, S.V.D. 2nd Row, Left to Right: Fr. John Kist, S.V.D.; Mr. and Mrs. Philip Sonnier, Bishop Schexnayder; Fr. John Bowman S.V.D.; Fr. Mark Figaro, S.V.D.; Mr. and Mrs. John Figaro.



ty in Lafayette

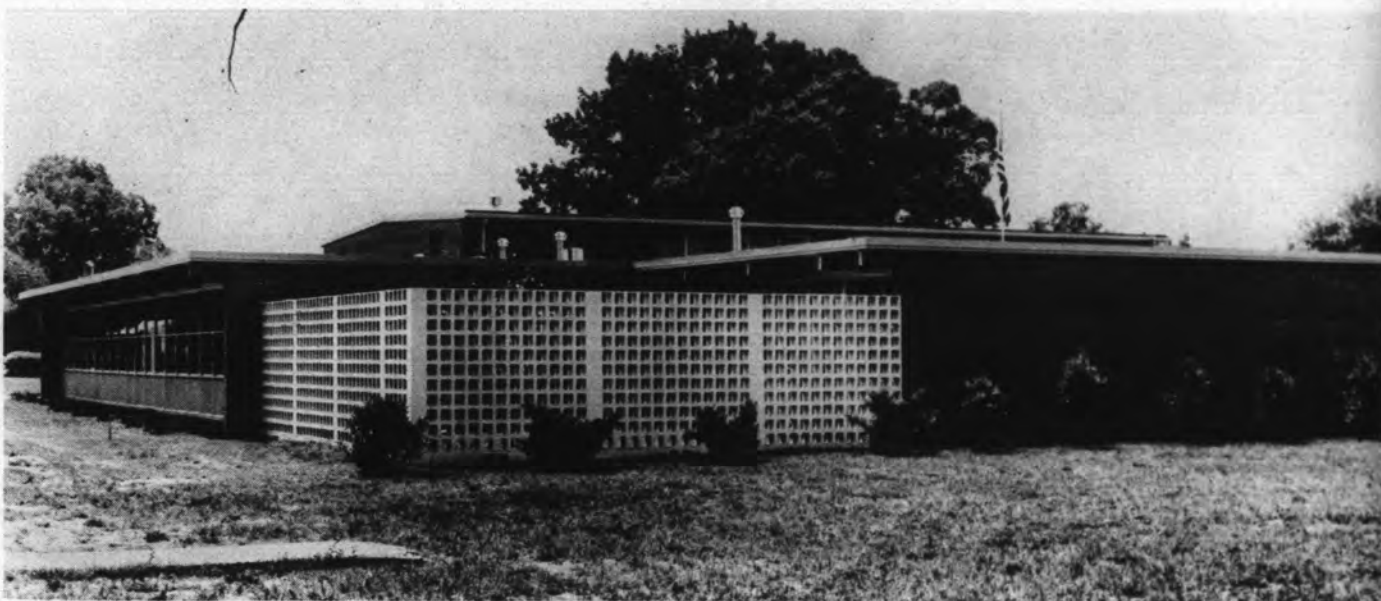


Blessing of the school crucifixes. Left to Right: Fr. John Bowman, S.V.D.; Fr. Maurice Rousseve, S.V.D.; Bishop Schexnayder; V. Rev. William J. Raftery, S.M.

parish. Through the efforts of the priests and parishioners, the parish has grown in size from 1,500 persons to a booming 5,000. School attendance upped, doubled, tripled, and so expanded until the former small four-room school building was inadequate. Last year plans were drawn and work began. The old school was torn down to make room for the new building. Constructed at a cost of \$200,000, the new school contains 10 classrooms, a library, kitchen, cafeteria-auditorium, and a credit-union office. Equipment for the school, including new desks, table, and fixtures cost nearly \$12,000. One-third of the equipment was bought

by individual families in the parish. The present enrollment in the eight grades of Immaculate Heart of Mary school is 369. The school is staffed by the Holy Family Sisters and lay teachers.

As a neutral observer at Immaculate Heart of Mary parish, one suspects that the next initiative to build will stem from the people themselves — a home for their missionaries. Here is a living condition they can change; they have the courage. What wisdom to comprehend how such an undertaking will visibly express parish gratitude for its dedicated priests!



Our Grand Old School

The author, Kenneth J. Brand, 25 year old native of Indianapolis, Indiana, received a BA in Philosophy from St. Joseph's College, Rensselaer, Indiana in 1961 — holds a Secondary provisional teaching certificate from the State of Indiana — taught 5th grade for two years at St. Roch's Parochial School in Indianapolis — attended Indiana University School of Law — has participated in civic, school, social and parish activities — currently has completed one year as an Extension Lay Volunteer teaching in a Negro school in Mansura, Louisiana — there, as teacher, vice-principal, choir director, etc., he plans to return for another year of service.

"Our work is like
that of a Catholic
domestic Peace Corps"

You're a grand old school,
You're a high standing school,
And of you we forever will sing.
You're the finest school in all the
land,
The pride of the young and the old.
Cardinal Cushing School, our love
goes to you
Where there's always a helping hand.
But the memories we'll not forget;
Keep your eyes on our grand old
school.*

What would you expect to find in
the mouth of a first grader — gum,
candy, or a "chaw" of plug tobacco?
We found the latter. So, early in the
school year we had to add to the gum,
candy and paper chewing rules of our
school, one forbidding the chewing of
or possession of tobacco or pouch on

the school grounds even for first grad-
ers. And, to our joy, we were successful
in the elimination of such activity the
rest of the school year. Also, we were
quite satisfied with our proficiency in
prevailing upon another first grader to
wear shoes at school. This little fellow
had never worn shoes before, and
didn't see why he should have to wear
them now.

*Note: As we marched out after our May
concert to the tune of "You're a Grand Old
Flag", the thought of using this tune for a
school song entered my mind. That night,
tossing and turning in my sleep, these words
emanated.

What kind of school is this where
success is measured in such strange
ways? Well yes! it could describe work
being done in India, Africa, or the
Amazonian regions. "S'not true" in the
language of some of my sixth grade
girls. The setting is right here in our
own U. S. A.

Before giving the who, what, where,



Left to Right: Rev. Joseph A. Paga, C.S.Sp.; Jerry Maher; Ken Brand; Tom Maleady; Gordy Fuchs.



Gordon Fuchs, principal and students.

and why of my story, it is necessary to point out that it is one of success, of great progress — in contrast to the tenor of present day exposés of strife, tension, and misfortune. The ingredients or elements are three: dedicated responsible young Christian laymen; an untapped Negro energy liberated and nurtured; and the erroneous belief of the inferiority of the Negro and his incapability of learning. Keep these firmly in mind as I proceed.

First, who is the “we”? — Five young men teachers from the Midwest and East, ranging in ages between 21 and 30, with a combined total of 12 years teaching experience and 7 college or university degrees. Now, what were we doing? — Dedicating a year (three of us have decided to spend another year) of our life through the Extension Lay Volunteer Program, (an affiliate of the Catholic Extension Society publisher of the national Catholic publication, *Extension Magazine*) to teach in a Negro school, which otherwise could not have opened its doors. Why? In general because we recognized the obligation which Christ imposed upon all Christians to be apostles and spread His Kingdom on earth, as well as our recognition of the need of, the opportunity for, and the

challenge associated with contributing to the well-being and advancement of human beings less fortunate than us. As our principal, Gordon Fuchs, a volunteer from Milwaukee, Wisconsin with a masters degree in school administration and guidance, said: “We give a year or two of service to our Country; why can’t we do the same for our Church, and for our neighbor in need.”

Our mission is in Mansura, Louisiana, a town of approximately 1500, divided about evenly between white and colored, located in the central bayou region of the state. Contrary to what most people think, southern U. S. is mission country for the Catholic Church. In many southern states Catholics make up around one to three per cent of the population; whereas, for example, in most African countries five, ten or as high as thirty per cent are Catholic. However, Mansura lying within the French area of influence, is mission country for totally other reasons. About 99% of the Negroes, with whom we are working, are Catholic. The poverty and illiteracy of the people, combined with the lack of personnel to help them improve their lot and tender to their personal and moral betterment, makes Mansura and many

Our Grand Old School

other such southern communities qualify as first class missions.

My main thesis is that education and the nurturing within the Negro of qualities, such as initiative, responsibility, self-discipline, self-reliance, and accomplishment, provide the greatest means of advancing him and preparing him to lift himself and assume his proper role in contributing to the progress of our society. Yet, we must understand the situation. In the South the Negro is a victim of a sharecropper economy and the resulting class (or racial) system. Surprising as it was to me, the personal relations between the white and colored here are close. But, no matter how reasonable or kindly the majority of white folk are to the colored, none, without risk or personal or social suicide, could bypass the system and afford effective voice or effort to the emancipation of the Negro while the present system and its unjust laws exist. Although, through education and encouragement the Negro can advance himself, he can go only so far, then the door closes. He is still a virtual slave to the economic and legalistic system. So, reasonable efforts should be continued to remove the system and its barriers, and to insure for the Negro real opportunity and just treatment.

However, my concern here is to emphasize another sphere of activity; contributing to the personal and social adaptability of the Negro. Ignorance to the genuine capability of the Negro and the belief that he is naturally inferior probably are the greatest reasons for the unjust treatment and lack of acceptance. It is my contention that through such efforts as our volunteer team put forth last year in Mansura and the resultantly raised stature the Negroes there began manifesting, such misconceptions can be belied by the Negro's own actions and behavior. The Negro's future is unlimited if only properly stimulated and guided.

Our main theme has not been to help the people (too much help and too many gifts are unhealthily be-

stowed upon them now), but to help them help themselves. We tried not to do anything for them which they could and should do for themselves. Doing everything for them is the easy way out. The most difficult task is devising psychological ways to stimulate them, first by effecting in them in some way an appreciation of a need of something to be done, and then by guiding them to the best possible methods of accomplishing the job. The aim was to give them the impressions that they were making all the decisions and managing the projects. Slowly, but surely, they are building up confidence and are actually making more and more of the decisions and taking an increased position in the management of successful undertakings. Of course, in the one year, miracles cannot happen and much more work is to be done in Mansura. But, we were very happy and satisfied with improvement, particularly among the grade school children, our prime interest.

Probably the best appreciation of the transformation and progress in Mansura over the past year can be realized by viewing the situation as I did during the first month. I quote parts of a newsletter sent home to my relatives and friends:

"Besides our occupation with household (cooking, cleaning, washing, ironing, etc.) and educational duties, the four of us have sole responsibility over the administration of the school (particularly Gordy, the principal) which seems to have been quite haphazard in the past, as well as maintenance and janitorial work in the school and on the outside premises. The school building itself, having been built only three years ago through the generosity of Cardinal Cushing, and bears his name, is very satisfactory. Only from the points of view, first that it is becoming too small (330 students this year in 7 small classrooms), and that it is merely a shell lacking many of the necessary facilities and teaching aids, do we have any complaints. Due to the lack of finances no janitor or main-

tenance personnel can be hired. Hence, we must function as these. Every day all the floors are swept and mopped. We, along with volunteers and the discipline problems of the day, make up the work crew. A couple weeks ago, one entire afternoon, the 4 of us alone took down and cleaned the light fixtures, washed the walls and did many other small but tedious and dirty cleanup details. When we arrived here all the grounds around the school were covered by weeds and underbrush 6 and 7 feet tall. We did receive the services of the town marshall and his tractor; so now the area is just like a recently mowed hayfield. On the side of the school in which the children may play are several broken down buildings, including the old school and hall. Debris and building remnants lay around making it even less possible to construct ball fields or areas for organized games. Yet, if we did not there would be no athletic or other type of recreational equipment. This is in complete contrast to the beautiful, well maintained and equipped building and grounds of the white school across the railroad tracks."

"The little we can accomplish stimulates humility in us — if only we can make others aware of the unfortunate conditions in which these people live and their inability to get those things necessary to better themselves. It is true that in many cases they do not know, or will, for anything else. But where has been the motivation? Or the opportunity? I feel that education is the only key to their betterment, but not second-rate education. They have always been given leftovers. It's about time we stimulate them with choice dishes."

But amazingly so, as a result of appeals and begging from relatives and friends back home, we received vast amounts of materials (books, visual aids, etc.) and money to buy needed items. The school is now quite adequately in possession of teaching aids. We received many boxes of books — library, reference, story, and texts. The

state supplied books are often very poor and outdated, as well as inappropriate to our classes. With a slow sixth grade, I found all of the texts too difficult. So, I used lower grade texts donated to us by other schools back home or devised a simpler curriculum. I created much of my own material for the children. We fixed up and utilized to the greatest degree an old duplicating machine. With this I was able to provide for my students various work projects and study sheets. Through the year we either acquired by donation or purchased other visual aids, (often dipping into our own meager pockets): geography and history maps and charts; phonics and reading materials; arithmetic flash cards and other visual techniques; science and health models and experiments. We now have models of the head, eye, ear, heart, a beating heart, skeleton, and body; weather equipment including thermometers, barometer, rain gauge, anemometer and charts and schedules for studying and predicting weather; and sets of chemical and physical experiments — and even an ant farm. Our very active science club was directed by volunteer James Nathe, B.S. in biochemistry from St. John's U. in Minnesota who joined us in February. Another volunteer, Thomas Maleady, who hails from Arlington, Va., and has a Masters Degree in Geography from Catholic U., was lauded by Sister M. Sebastian, Alexandria Diocesan Assistant School Superintendent, as having conducted the best religion class she had ever seen. Also, we were able to make use of a quite ancient movie projector and a film strip projector. Through the year, we regularly borrowed films from the University of Southwestern Louisiana mainly on social studies topics. Through the year we were handicapped by a lack of school desks. In my classroom alone we were short eleven; and had to substitute regular metal chairs causing quite an inconvenience to the children particularly when writing their lessons. Thanks to some kind donor we were able to pay

Our Grand Old School

the large debt on the desks we already had and to purchase the needed additional ones.

Our efforts were greatly increased by the excellent support and cooperation of the Reverend Joseph A. Paga, C.S.Sp., Pastor of Our Lady of Prompt Succor Church in Mansura, as well as a Mission Church in Bunkie, Louisiana. Cardinal Cushing is the parish school of Our Lady of Prompt Succor Church.

Our school became more efficiently organized and administrated than any other in my previous experience. We began a departmentalized program (and hope for further departmentalization next year — so long as we have the personnel). Modern math was afforded the 6th, 7th and 8th grades. Also, in these three grades we acquired and implemented the S.R.A. Program, the most up to date scientific reading equipment.

Several hundred dollars in athletic equipment was either donated or purchased. Much of this was obtained through the efforts of Jerome Maher from Detroit, a volunteer for the second year in the Extension program. During the fall and winter much rain falls in this part of Louisiana. Pitching in with student volunteers we devoted many hours to digging holes, burying debris and building remnants which were strewn over the whole play area; which then gave us dirt to fill up and level off the swampy playground. The children enjoyed a varied intramural sports program. We even had a basketball team for which we scheduled games with another school in the nearby town of Cottonport. The girls adjusted quite slowly to the game of kickball. Finally they realized the necessity of following the safe rules of the game and the advantage of cooperative teamwork. The opportunity of such an athletic program had never been offered before.

For social development, we repaired an old building on the grounds as a teen center where the children could have dances and parties. It is our desire to build a new and adequate recre-

ation teen center with the help of the teens and adults, if we obtain the money and time permits. In a small town such as Mansura there are no recreational facilities for the teenager. Thus, it is so easy, through idleness, to get into trouble.

Some old pipe and a little paint supplied the materials for a flag pole — for which we secured both an American flag and a Louisiana flag. In addition we now have a design for a school flag, but at this time cannot afford one.

Any belief of the sloth and untrustworthiness of Negroes was shattered by the people, particularly the children. We had faith in and trusted them; and they in turn proved worthy. The children demonstrated eagerness to learn, responsibility, and superb cooperation. To illustrate the first, my seventh grade pupils voluntarily asked for more homework on a number of occasions.

I will cite only a few illustrations of the assumption of responsibility. The 7-8th grade class set up a corporation selling candy. Each pupil bought shares of stock. They elected officers and held occasional meetings to make their own decisions. They ordered, bought, sold, took inventory and kept monetary accounting without any supervision. Not one cent was unaccounted for. They even freely voted to give 50% of their profits to the school, about \$150.00 through the year. The rest they banked, and at the end of the year spent a great part of it on a gift to the principal. My 6th and 7th graders had a similar corporation, selling school supplies. The 8th graders organized and self-directed a number of talent shows throughout the year.

Because of the many and varied types of duties the teachers had, many of the more menial tasks of the school and classroom had to be handled by the children. Often, either Mr. Gordon or I, as vice-principal, would be called out of the classroom for administrative, consultant, business relative to parish activities, or other reasons such as a

mal-function of our inadequate sewage or building facilities. At such times our classes were well organized, and student leaders could continue with lessons, regardless of our absence. Weekly classroom appointments for the many important classroom tasks were made to my satisfaction; not by me, but by the competent class president, elected by the students themselves.

As the year progressed we began working more frequently and closely with some of the more industrious adults. Gradually some began to evidence desire and eagerness to cooperate and accomplish. A P.T.A. and parish organization was founded on the committee basis. They wrote their own constitution and by laws. Two committees, Finance and Building and Improvements, began functioning effectively on their own. Earlier in the year we initiated adult education classes; but, due to lack of interest the attempt was unsuccessful. Next year, however, by the people themselves through the P.T.A., there is adequate evidence that a solid program will be instituted. We will merely offer, if they desire, our services.

Undoubtedly the biggest social and financial success of the year was the 8-day May Festival. This culminated two months of combined hard work on the part of both adults and children. Included in the activities was a parade through Mansura; a carnival; two talent shows; a choral concert; a showing of movies of the children taken in and around school; and the crowning of the May Festival queen and princess. The parade itself was so impressive, that the white folks of the community expressed a desire to work together the next year on a large community festival.

Religiously, we have tried to give the children a greater appreciation of the Mass and the inculcation of its meaning into their lives. As director of liturgy, I gave commentaries at low Masses for the children. From the beginning we instituted an Offertory procession. At that time a child carried

to the altar the Ciborium into which the children had deposited their own host as they entered the church. Also, a representative from each class carried a gift to the altar. We also taught high school religion instruction classes at Mansura, as well as at a sub-mission in Bunkie, Louisiana, 17 miles away.

We are very proud of our new choir consisting of sixth, seventh and eighth grade boys and girls. Their spirit and cooperative enthusiasm is exemplified in their giving up most of their recess periods during the last two months of school. Organized only after Christmas, these youngsters have made amazing accomplishments. At Confirmation, the bishop Most Reverend Charles P. Greco, D.D., afterwards came back into the church and requested that they sing more for him. Since we had little music and no money to purchase such, the boys and girls had to learn even the two and three part numbers by ear.

Although, we went to Mansura solely to teach in the Negro school, not for any purpose of the formal civil rights movement, we have been conscious of the necessity of respect for Negroes and the harmonious relations between races. Thus we have cooperated with and lent our services to the established white community whenever possible. Moreover, we have given speeches and panel discussions to church and school groups in other communities around the area. I had the opportunity to judge a state regional music contest. Also, two of us were judges at the county-wide white oratorical eliminations. We have tried at all times to maintain personal and professional association with all, without regard to race, color or creed. Also, we endeavored to love and respect all the people, understand local problems, and be aware of political and community issues. Not only this, but we labored to convey such attitudes to the children and people with whom we were working. I discussed very openly and deliberately with my students civil rights and racial questions. Once I put to the children this hypothetical question:

Our Grand Old School

What would be your conduct if some time in the future, Negroes would elect a mayor, parish sheriff, and in general be in command of the machinery of social control? Quite ideally and easily I was able to guide their thinking to the proper respect and just treatment of all people no matter what their race. In other words, in their minds was no desire to seek "revenge" for the way they have been prejudiced and discriminated against in the past or even present.

Again the ingredients: dedicated, responsible young Christian laymen; an untapped Negro energy liberated and nurtured; and the erroneous belief of the inferiority of the Negro and his incapability of learning or becoming a responsible citizen.

I contend that an essential component in the solution of the race problem is that of education — not just Negro, but the dispelling in the minds of white people certain misconceptions concerning the nature and ability of the Negro. Sociological tests have proven the intellectual achievement and capacity is not different between members of different races. Given the same environment and sociological background, at random groups of any race will evidence the same variations of intellectual capacity. In our own experiences with our students in Mansura we can attest to this. The children could learn; and many were terrific. Not only have we discovered their natural book learning ability, but their facility at learning the intangible human traits and qualities governing successful human life and behavior. I have already related their wonderful assumption of responsibility, initiative and desire for accomplishment. Examples for this would be the many things we were able to accomplish in Mansura during the past year, not only

through the efforts of the school children, but some of the adults as well. This is one facet in the education of the white people — let them see that the colored have the ability and the will to accomplish, if they are properly motivated and guided.

The education of both the Negro and white, then, cannot be restricted to the formal schoolbook learning type. This is important, but not the sole agent. The Church and religious organizations should play a vital role. Christian charity and respect for the dignity of every human being are the most essential ingredients to breaking racial barriers. Probably the reason we gained acceptance and respect by the people of Mansura quickly and smoothly was our love for, respect for, acceptance of them just the way they were, understanding of their feelings and mode of living, and consideration of them all as just plain and ordinary people. We were sent to Mansura for just one reason, and one reason alone — that of teaching in the Negro school which would have closed down had we not come. This was our sole intent. We did not go down there to tell anyone how to live or change their mode of living. But, of course, when the desire or need for our services showed itself we made ourselves available in any and every way we could, giving up free time, meal time, and even sleep time to the cause. Why? The personal satisfaction that such effort gives and the hope of meeting with only the slightest success was the driving force. These were not Negroes — they were people who might profit in some way by our efforts.

This is a call to hosts of other young Christian lay men and women to take part in and make possible such success stories. It only takes a year or so of genuinely satisfying dedication.

**FOR INFORMATION ON THE NEW, DYNAMIC EXTENSION VOLUNTEERS
WRITE: EXTENSION VOLUNTEERS, 1307 SOUTH WABASH, CHICAGO, ILLINOIS, 60605.**

49th ANNUAL CONVENTION of Knights of St. Peter Claver

More than 1,200 persons from several states participated in the 49th national convention of the Knights of St. Peter Claver held in Beaumont, Texas, August 1-5. Held in conjunction with the major meeting was the convention of the Ladies of St. Peter Claver and the first national convention of the Junior Knights of St. Peter Claver. A highlight of the five-day convention was a solemn Pontifical Mass at which Thomas Cardinal Tien, Apostolic Administrator of Formosa, presided. Bishop John L. Morkovsky, Apostolic Administrator of the Galveston-Houston diocese, offered the Mass in Our Mother of Mercy church and also gave the sermon.

Moral and organizational thrust skyrocketed in the first national convention of the Junior Knights under the capable leadership of Director General, Edward J. Ray of Grand Coteaux, La. The youth program deserves the interest, the experience and the time of every Knight and Lady. Surely the new Supreme Knight, Shield Gilmore of Lake Charles, La., will boost the Juniors.

The City of Beaumont, Texas deserves highest praise with regard to full use of its public accommodations. The City received some of the most representative of the Church's sons and daughters and treated them accordingly.



Above: On arrival in Beaumont, Texas, Cardinal Tien is escorted through the Knights by Fr. Charles Crowley, S.S.J., host pastor for the Convention.

Below: Dr. B. V. Baranco of Baton Rouge, La., congratulates his son, Gregory on being chosen the first Junior Supreme Knight. A Knight of St. Gregory, the Dr. was once Supreme Knight of the men.



Below: Bishop John L. Morkovsky precedes the Cardinal in the procession. Very Rev. Vincent Warren, S.S.J. (in cope), springs a smile from Fr. Crowley, S.S.J. (right), while Fr. Edward Bowes, S.S.J. (extreme right), is ready to proceed.





"The hope of the Church in Paraguay is our seminarians. The boys get up sometimes at 3 or 4 in the morning to study since during the day it is too warm."

made the sign of the cross over Father in blessing.

It is truly remarkable that so many Catholics of Paraguay have preserved their faith in spite of the absence of priestly instruction. Ignorance of the faith extends to fundamentals. The people have little understanding of Christ and of the saints' relation to Him. One group complained bitterly when the image of their patron saint was taken from their Church altar, and an image of Christ was placed in its stead. "Who is this stranger they put on our altar they asked?"

The faith, misguided at times, is lived intently. A marriage contrary to the laws of the Church is considered the worse sin possible. Having been married according to the faith, some act as if though they have a license to sin. For some an offense against the community is considered far more grievous than any private sin. The same holds for lack of respect to parents. This love of family has beautiful aspects. The baby of the family is treated like a king. Family members fight for their turn to hold the baby, to teach him to walk, to talk. No one fights over family food, and each is willing to give up his portion for an-

other. Father and mother try their best to educate their children, and they will walk half a day to have their child baptized. The greatest expression of family love is shown to sick members. The entire family will stay up all night with the sick member, fanning him if hot, supporting him in bed if restless, doing whatever possible, listening to his slightest wish. The love shown to sick members is so wonderful that it is easy to understand why so few people care to go to hospitals. They prefer to remain at home where all the family treat the sick with tender affection.

Of course many miss Mass on Sundays. On the other hand, the people are accustomed to offer Mass only once a month or once every two months. Shortage of priests makes it impossible to offer Mass in all the churches. Then too many don't have clothing for Mass wear. Some work so hard during the week that Sundays they don't attend Mass. Often times the world and all thereon is a jumble, a mystery to the people. The hard facts of hunger, of a child dying because there was no money for medicine, a child working all day because the father is drunk or has disappeared while seeking work and money in Argentina or Brazil — all these tragedies create family disorder and invite spiritual chaos. Where there is material and spiritual chaos without firm faith, sinful abuses are rife.

The work in the city parishes of Encarnación is hard. Visits two and three times a week to country parishes offer a relaxing change. The smiles of the children who run after the car, their shouts, the people, with folded hands, awaiting the priest's blessing at the chapel door, the spirited singing of the people during Mass, the jokes with the priests after Mass, the oranges and mandioca brought to the priest — all of these grateful gestures take the chill out of the priest's life. He is animated to return time and time again to reflect the love, kindness and happiness which the people of Paraguay instill in his heart.

Sister Gerasina

HOLY SPIRIT MISSIONARY SISTER

Jubilarian

On Sunday, May 24, parishioners of Holy Ghost parish, Jackson, Mississippi honored Sister Gerasina, S.Sp.S., who celebrated the golden jubilee of her religious profession as a Holy Spirit Missionary Sister. Sister has witnessed much of contemporary Mississippi history in her 43 years in the diocese. She, and many of her community, who work for God and souls unheralded and sometimes unknown, are the spiritual leaven of the diocese.

"My soul doth magnify the Lord . . ."



Mr. Robert Vick, Jr. of Jackson State College achieved wonders with the school glee club and the newly organized orchestra.



"I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth."



Left to Right: Fr. John Gasper, S.V.D., Bishop Joseph Brunini, Father Anthony Bourges, pastor; Sister Gerasina and her "angels."

CARDINAL

“ON THE GO”



"Have God's work to do—will travel, and beg."
The Cardinal and his secretary, Fr. Bartley Schmitz, S.V.D.

Twenty-five years ago on October 29, together with eleven other missionary bishops-elect, Pope Pius XII raised to the episcopacy Monsignor Thomas Tien, at that time prefect apostolic of Yangku, in St. Peter's Basilica in Rome. It is believed that His Eminence will celebrate this jubilee with his Divine Word confreres at the Divine Word College in Rome.

Under Bishop Tien's direction Yangku became one of the most progressive dioceses in China, with over 5,000 baptisms recorded in one year. In 1942 he was made Bishop of Tsingtao.

In 1946 His Eminence was named a

Sr. Rigoberta, directress of Central Catholic Hospital and poor lad with glandular disease who will benefit from new hospital.





Polio cases, as these youngsters, will be given care in a special pediatrics' section of new hospital.

Cardinal, along with Cardinal Spellman of New York. He was promoted to the title of Archbishop of Peking. Exiled from China in 1948, he spent most of the next nine years in Techny, Illinois, near Chicago. He has undergone several operations on his eyes. Presently the Cardinal only has partial sight, in addition to a heart ailment. There has been some criticism and misunderstanding of his position in exile. In spite of these trials he has continued to work for the China missions as far as possible.

In 1957 Cardinal Tien made a trip to Formosa, then to Europe to beg

funds for the building of a "Douay" seminary for China. While on tour in Germany, he suffered a near-fatal car accident in which he broke his right arm in four places. With his arm in cast, he attended the conclave which elected John XXIII. He still has very limited use of his right hand.

In 1959 Cardinal Tien was appointed Apostolic Administrator of Taipei. He arrived there March 1, 1960. Currently, the Cardinal is engaged in raising funds for a 147 bed hospital in Taipei. Later plans will expand the capacity to 267 beds. In its first stage the building will cost one million dollars. The Bishops of Germany are financing one-fourth of the total cost. The Cardinal must raise the remainder. Salvatorian Sisters will staff the hospital.

Our congratulations to His Eminence on the occasion of his Silver Episcopal Jubilee. *Messenger* readers who would like to aid the mission work of the Cardinal should please write to:

His Eminence Thomas Cardinal Tien
Mission Office
Techny, Illinois 60082



Catholic nurses standing on proposed site of new hospital will provide for unbaptized babies.

Bible

Catechism

This new "Bible Catechism," the result of twenty years of work in the field of Catechetics with both young and old, contains a handy summary of all the main truths of the Catholic Faith — presented not through Catechism Questions and Answers, but through the Bible and Liturgy.

It is ideally suited for both Catholics and non-Catholics, high school juniors and seniors, Confraternity classes and study groups — for all who desire to learn more about the Catholic Faith in a modern way. It will also be most helpful to priests and seminarians, Brothers and Sisters, teachers and future teachers of Religion to familiarize them with modern Catechetics. Last, but not least, this Bible Catechism is a modern and thorough course of instruction for catechumens with sufficient educational background.

The author has written in accord with the latest findings of Catechetical Science. He has not used the Bible and the Liturgy merely to illustrate and to "prove" by quoting words which are man-made categories of thought. Rather, since the Liturgy and the Bible are the living springs of Faith, the author has developed themes from both, thus presenting in a logical manner an introduction into the Christian way of life.

The author advocates modern language understandable to the people, but finds it necessary to introduce the language and symbolism of the Bible and Liturgy to enable them to comprehend God's Word and to participate

in public worship. Furthermore, an often overstressed approach to intellect alone is abandoned, and a faithful approach to the whole person (both intellect and heart) is purposely sought. That is why attention is paid to meditation, prayer, literature, music, and the showing of slides.

Bible quotations, which introduce the chapter, are to be explained briefly and placed in their context. The subjects are developed from them (i.e., mainly from Bible Liturgy), as recommended by the Catechetical Movement in the Church. This can be done only if the readers supplement their "Bible-Catechism" with a copy of the Holy Bible and a Daily Missal.

In the first part, Chapters 1 through 30, the History of Salvation is treated, and with it the Apostles' Creed (through "I believe in the Holy Ghost"), and several other subjects are defined briefly.

Aiming at a gradual introduction into the mysteries of Faith, subjects which were rather briefly discussed in the first part are given more thorough discussion in the second part.

In the second part, Chapters 31 through 73, the History of Salvation is further explained with attention paid to logical treatment.

Because the book lends itself to repetition of the basic truths, often more than one chapter may be discussed during one class period. This depends, however, upon the teacher, the religious background of the students, and the time available for study.

About the author: Father John C. Kersten, S.V.D., was born in the Netherlands in 1915. He received his training in the Divine Word seminaries of his Society's Dutch Province. Father was avidly interested in Catechetics in the Major Seminary. As a student of Sacred Theology he wrote articles for Catechetical magazines in Holland. He was ordained in 1940.

Though appointed as a missionary

for the Netherlands East Indies (now Indonesia), he could not leave Holland because of the war. During the German occupation of his home country Father was an assistant rector in a training college for school teachers.

The Rector of that college, Msgr. H. van de Hangel, was one of the pioneers in the field of catechetical renewal in the Netherlands. It was this priest who introduced the new German methods of teaching religion in Holland. Father Kersten is heavily indebted to the example and zeal of this outstanding priest and expert in Catechetics. Father Kersten has remarked: "Conversation at table was usually about Catechetics. I learned a lot from him."

After the war Father Kersten went to Indonesia. First he spent half a year on the Island of Flores and then was appointed to an entirely new mission territory, Western Timor whose capitol city is Kupang. The territory was all pagan and protestant, since the Dutch government had protected the protestant religion there for more than 300 years.

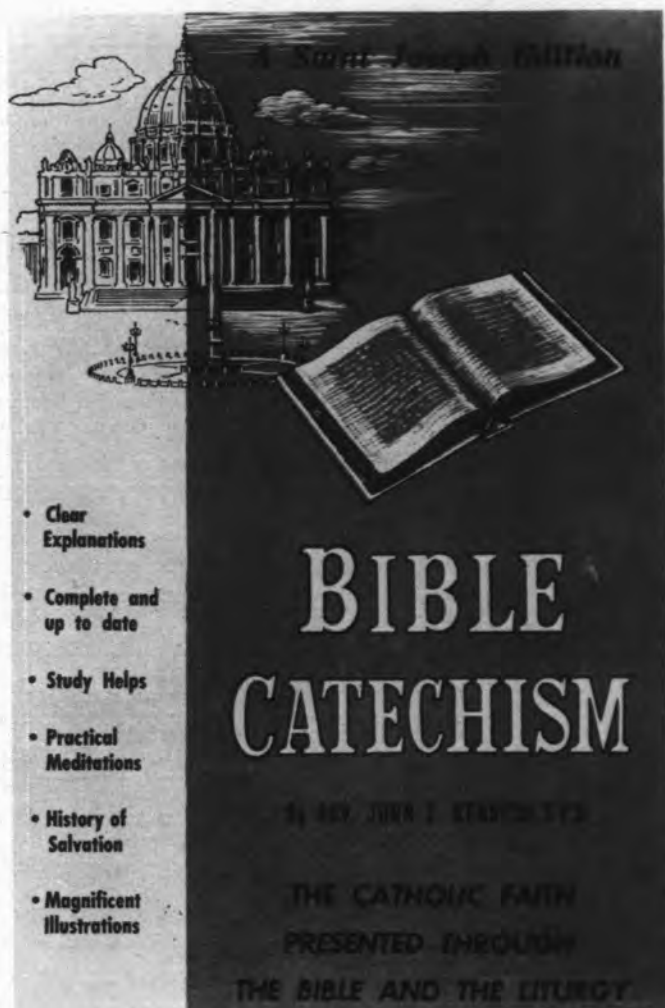
Knowing that in a country with a tremendous scarcity of priests, catechists (lay helpers) must be trained to help the few priests, that are available, he wrote a book, "Pedoman Guru Agama" (Guide for the Catechist). Followed "Katechetik" (Catechetics), a handbook for future school teachers in the training colleges. Father's book "Perkawinan jang Sutji" (Holy Marriage) has been reprinted several times. Father Kersten was also active in the Liturgical renewal not only in his own church and mission chapels but also by writing booklets to help other parishes arrive at active participation in Divine Worship.

After 12 years, on a Sunday at noon, Father's rectory was surrounded by soldiers. He stood at gunpoint, was captured, declared "dangerous to the peace" by a Communist army commander and exiled from Timor. They interned him first in a rectory on the Island of Bali and later on in Djakarta

on Java. After one year and four months of internment he finally got an exit permit.

"Bible Catechism" is Father Kersten's first book in this country. A children's missal will follow soon. Father is working now on a series of books for religious instruction in our Catholic schools.

Father Kersten works now in the Negro missions of the South. He is pastor of Rosary Catholic Mission in Hattiesburg, Mississippi. Just now he faces the problem of rebuilding his parish hall, which has been destroyed fully by arsonists in June of this year.



BIBLE CATECHISM is published by:
CATHOLIC BOOK PUBLISHING CO.,
NEW YORK.

"Be Thou Opened"

SPIRITUAL READING

by E. J. EDWARDS, S. V. D.



Father E. J. Edwards,
S.V.D.

and says, "Ephpheta — Be thou opened," and the man hears and speaks.

The Sacred Humanity was ever aware of our humanity. His compassionate Heart never forgets our limitations, how we are bound to the senses for all our impressions and knowledge. The limitations of the deaf-mute are greater than usual. For him the avenues of speech and hearing are closed; but there is still the sense of touch. He can feel. So our Lord touches his ears and his tongue in order to direct the man's attention to them, to convey an awareness that He intends to do something about his lack of speech and hearing. In this manner He stirs up a hope in the afflicted man, an expectancy, a desire for his cure.

To be deaf and dumb is to be cut off from much of life. Without hearing or speech the mind is deprived of one of its main sources of nourishment, its usual means of communication. A deaf-mute only half-lives. So to be cured of such an affliction is like being restored to life.

What happened, physically, to the deaf-mute, happens, spiritually, to a soul at Baptism. It restores life to the soul. Sanctifying grace comes into the one baptized, enabling him to live the supernatural life, the life of faith, imparting the ability to hear and assent

to the truths of faith, and to proclaim them.

Our Lord used a number of ceremonies in restoring the deaf-mute to the fulness of natural life: taking him aside, touching the ears and tongue, uttering the deep sigh symbolizing the Holy Spirit's action. Significantly all of these actions, even His word, "Ephpheta", have been incorporated by the Church in the rite of Baptism. For Baptism effects spiritually in a person all, and more, that these same ceremonies effected physically in the deaf-mute. The incident is a type, a shadowing forth of Baptism.

Perhaps it is more than that. Perhaps it is, too, a foreshadowing of the change, the restoration which the entire Mystical Body is experiencing today. The first step in that restoration is already under way with the changing of the language of the Mass and sacraments from Latin into English.

The purpose of that change is that we may take a "full, conscious, and active" part in the Mass and sacraments, that our faith and devotion may increase and thus we may "derive an abundance of graces." In a word, there will be a more abundant spiritual life from a more active spiritual living. Undoubtedly this is something greatly needed nowadays, and something one would imagine everyone would wholeheartedly welcome.

Yet not everyone is happy about it. A number of older people are not too enamored about the change. They allege many reasons, as many as there are individuals, but they all add up to the same thing. They cannot see why what was good enough for centuries is not good enough now. They are accustomed to their own particular way of attending Mass, they are comfortable in it and they do not want their comfort disturbed. Having to pray

aloud, sing, etc. just disturbs them.

But at present the whole world is disturbed. There is no peace among the nations. Individual peace and comfort have to be forgotten in our efforts to restore peace and quiet to the world.

Up till now we have been more or less a bystander, an observer at Mass. Or, at best, a silent attendant, following the Mass in the missal, in spirit united to the priest at the altar. That is good. Our Lord said we were to worship "in spirit and in truth." But the truth is we are not just spirit; we are also body. And the whole person, body and soul, should pay worship to God.

The forces of those who are against God are very vocal. The forces of those who are for God should be every bit as vocal. The voices of atheism, the voices of negation, denying God are bold, and united. Surely it is needful that the voices of affirmation, of belief in God be even as bold and steadfastly united.

There is a profound need in our times for faith, for hope and trust in God's all-providing care, for a loving surrender to the designs of His infinite love. And there is just as profound a need for those bed-rock truths to be expressed. You need to hear them. And you do hear them at Mass said aloud, in your mother tongue, by the whole congregation. You hear what you need to hear: you hear others proclaiming their faith and adoration, their gratitude and love. And they hear you. It is not just many individuals — it is many and it is one. Because they say the same things you say, you hear the same things they hear.

Our attitude should be joyful acceptance and grateful participation in this change. Through and in the Bishops the Divine Word has again spoken His divine word of healing and restoration. He has touched the tongue and ears of each and every one of us and said: "Ephpheta — Be thou open."



NOVENA to SACRED HEART

Sept. 24 - Oct. 2

Oct. 29 - Nov. 6

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

Reflections of Bishop Bowers

JUBILARIAN

by WILLIAM J. KELLEY, S.V.D.

This past June St. Augustine's Seminary and the Divine Word Missionaries of the Southern Province were graced with the presence of His Excellency, Bishop Joseph Bowers, S.V.D. As an alumnus of St. Augustine's the bishop chose to celebrate his 25th anniversary as a priest with his classmates: Rev. John W. Bowman, S.V.D., Rev. John Dauphine, S.V.D., Rev. Joseph Guetzloe, S.V.D., Rev. Joseph Kehrer, S.V.D., Rev. John Kist, S.V.D. The *Divine Word Messenger* presents a few reflections of the Bishop of Accra, Ghana relative to his mission territory and to Vatican Council II.

Perhaps the biggest problem a missionary faces when he first enters Ghana, the bishop pointed out, was that of communication. The art of communication is an essential ingredient in missionary work and one which cannot be underestimated. Closely aligned with this problem is that of meeting an alien culture which manifests itself in diversified ways: strange customs, food, mannerisms, etc. But this first encounter with a different culture, referred to as a "culture shock", may be more of a psychological nature than a mere physical confrontation. In theory a new missionary should be given a year's introduction to the culture, the institutions and the values of the new culture.

The ideal situation would be to have local priests care for their own people but unfortunately the number of priests of Ghanaian origin is few. Bishop Bowers is trying every means to recruit more local clergy by means of an intensified vocation promotion program. The number of missionaries in Ghana is relatively few. Ideally the local clergy must soon take up the slack. The bishop hopes to ordain a local priest every year for the next ten years. Allowing for two years without an ordination, he then hopes to ordain three or four Ghanaian priests annually.

Working side by side with his missionaries are a few lay missionaries

who are doing an excellent job. One is a lady Doctor of Philosophy whose main work is in the social field: credit unions, pre-Cana conferences, etc. Soon she will start a vocational school for girls. Another woman lay missionary is a medical doctor who has returned to Europe for further studies. The bishop is seeking recruits from the laity of the United States to do apostolic work in the mission stations throughout his diocese of Accra. The bishop also had very high praise for a hundred or more Peace Corps volunteers working in Ghana.

Asked about the use of the vernacular in the Liturgy, specifically if it would draw the people of Ghana into the life of the Church, Bishop Bowers was quick to point out that its use would cause difficulties. Few people realize that in Ghana there are numerous languages. Considering the various languages, the bishop wants to keep Latin in the Liturgy. Moreover, the African is very fond of Gregorian Chant and its melodies. They sing only polyphonic (four-voiced) Masses. Nevertheless, English is the cause of union between the different tribes and looking to the future he is working on the notion that English will be the unifying bond in cosmopolitan areas. As far as active participation is concerned, the Africans are very far ahead. For their benefit, he clearly emphasized that the bishops and clergy must make more use of the local customs in the liturgy. As an example, the bishop explained the use of canopies in the design of an umbrella in place of the conventional type canopy. In Africa umbrellas are a symbol of chieftianship. Christ is our High Chief and therefore what an apropos adaptation is the umbrella style canopy.

Bishop Bowers responded negatively to the practicality of a permanent diaconate for service in Ghana. However, were he to use the lay diaconate, it would be as an "honoris causa" (a distinguished honor for services rendered to the Church).

along THE DIVINE WORD *Mission Trail*



An impromptu "sing along with Father" brought out (L-R) Daniel Gobert; Frederick Guillory, Mildred Lemoine and Ella Gobert — all of Elton.

St. Joseph's, Elton, Louisiana

Back from his year of spiritual renewal, the tertianship, in Nemi, Italy, Father Thaddeus Boucree, S.V.D., has tackled his pastorate in Elton, La. with enthusiasm and "vigah." The cooperation of his flock at St. Joseph's in Elton and in Basile, La. has spurred Father's pastoral efforts. Father Walter Kaelin, C.P., preached inspiringly during a recent mission and set the stage for Father Boucree's arrival. Parish response has been heartwarming. Tuesdays and Thursdays, evening Mass



The choir members of Basile have a "right to be merry" for Miss Barbara Guillory (extreme right), a graduate of Southern University's department of speech, has been awarded a \$2,400 renewable scholarship of the University of Arizona.

attendance at Elton averages 35 to 60 parishioners from a possible 700 total membership. At Basile, the Wednesday evening Mass attendance averages 35 to 50 souls from a possible 300 membership. Father Boucree offers three Masses each Sunday.

Father Boucree's parishioners have purchased a small organ for their respective churches. Consistent payment on the debt indicates their appreciation for his aim to foster community worship through music accompaniment. Although there is no professional organist in either parish, Mrs. Edna Mae Woods of Elton has voluntarily resumed music lessons. Mr. Marion



The pastor, warming up to a future Basile choir member quite comfortable with grandmother.

Esprit of Elton likewise is taking private lessons.

Having cleared \$600.00 on a "come-back" Fourth of July Bazaar, Father Boucree intends to run a Fall Bazaar as well with additional carnival rides for the kids and the "young at heart."

Father Boucree's joy at his new post is tempered. He has his difficulties without which he knows there would be no blessing on his work. "Let's look up," his spirit conveys to his flock. Why? His parish motto suggests an answer: "We live in Christ. Christ lives in us."



St. Paul the Apostle, Baton Rouge, La.

Directress Pauline Montgomery of Caritas, a lay apostolic unit, sparks one of her Montessori classes conducted at Father Elmer Powell's parish this past summer. Montessoria is a method of education developed over 50 years ago by Dr. Maria Montessori, an Italian physician. It's principles are based on following the normal physical, psychological and intellectual growth of the child. Montessori differs from the usual early learning methods by allowing each child to work independently and according to his own level of development. It seeks to make the learning process a joy to the child, one which comes from his inner ability and initiative. Didactic apparatus and highly trained directresses (as the teachers are called) assist the child in learning to work for his own sake and the satisfaction this gives, thus eliminating the need for praise.

Our Lady of Angels Hospital, Pensacola, Florida

Mission minded even in closing their 13 bed maternity hospital, the Sisters of the Third Order of St. Francis (Glen Riddle, Pa.) donated their complete facilities, surgical instruments, operating tables, beds, etc., to Bishop Joseph Bowers in Ghana. The cost of the donation is staggering. May God's reward exceed the charity which prompted the gift!

Outstanding students of our Mississippi schools

Dierdre Payne received the first prize in a national essay contest sponsored monthly by Notre Dame's CATHOLIC MISS and CATHOLIC BOY magazines. Her letter-essay was a commentary on the magazine article about Anne Frank, making some comparison between the lot of a Negro teen-ager in the South. Dierdre also won first place in the local Elks oratorical contest as well as first place in the Jackson district contest which netted her \$100. Her topic: The Constitution and the Negro. Dierdre is a sophomore at Holy Ghost in Jackson, Miss.



Miss Drake



Miss Wilson



Miss Payne

Regina Drake, a junior at the same school, has been awarded a scholarship to the International Affairs Seminar of the Pomfret School, Pomfret, Conn. Last summer Regina attended two workshops at Jackson State College — one in music and the other an Enrichment Workshop in the College's CEEP (Continuing Education Enrichment Program). She has been a consistent winner of high scholarship awards for the past two years and this

VINE WORD MISSION TRAIL



Fr. Schuler

year is serving as vice-president of the local chapter of the National Honor Society.

Linda Jane Wilson, 1962 graduate of St. Mary's High, Vicksburg, Miss., was elected president of the student body at Ottumwa Heights College (Iowa), a Catholic institution. Linda will begin her junior year this fall. She is a prospective convert to Catholicism.

Father Norbert Schuler, S.V.D., has been transferred to the Divine Word Seminary of St. Peter's in Perrysburg, Ohio. Father Schuler's priestly life has been spent chiefly in the South — 33 years as professor of English and homiletics at the seminary in Bay St. Louis. He was ordained in 1925. Father was the first editor of the MESSENGER, and the official seminary chronicler. Few of Father Schuler's students will forget his driving program of: "Write, write, write; speak, speak, speak; read, read, read!"

Jackson, Mississippi

Bill Russell, nucleus of the Boston Celtics, accompanied by Marvin E. Gilmore, Jr., of Cambridge, Mass., offered a basketball clinic at Jackson State and Tougaloo College this past summer. Happily, the DIVINE WORD MESSENGER falls within Bill's scope of active interest.



With Bill: (L-R) Rev. George Kutches; Charles Evers; Rev. Thomas Fry, classmate of Bill's at the U. of San Francisco; and Rev. Charles Burns, S.V.D.

Verbum Dei High, Los Angeles, California

Father Joseph Francis, S.V.D., principal, Fathers Alexander Hoefler, Mark Figaro, Gerald Lewis, James Henry and Francis Shigo are trimmed for another banner year. The beauty of the school's physical appearance is equaled only the faculty's spirit.



First outdoor Mass at Verbum Dei, May 1, offered by Fr. Hubert Singleton, S.V.D.



Original staff of THE WORD, school newspaper of Verbum Dei: Fr. Francis Shigo, S.V.D.; Piccardo, Washington, Saunders, Munguia, Jones.



Visit of Very Rev. John Schutte, S.V.D., Superior General of Divine Word Missionaries (right), and Very Rev. Robert Pung, S.V.D., visitator general, (left), to Verbum Dei; Fr. Joseph Francis, S.V.D., principal, (center).



Volunteer army reservist at Riverside

Divine Word Seminary, Riverside, California

Very Rev. Robert Studeny, S.V.D., rector of the Divine Word Seminary, is literally changing the face of the earth. Volunteers from army reservists are leveling the immediate area around the seminary to allow for expansion. A new swimming pool is a timely feature of the successful boys' camp inaugurated this year. Father Studeny employed three major seminarians in the camp from Bay St. Louis, Miss.



Pool at Riverside



DIVINE WORD JUBILARIANS AND BISHOP GEROW OF NATCHEZ-JACKSON

Left to Right: Fr. Joseph Kehrer, Fr. John Bowman, Bishop Richard Gerow, Bishop Joseph Bowers of Ghana, Fr. John Dauphine, Fr. Joseph Guetzloe, Fr. John Kist.

MASS INTENTIONS

GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

CUT ON LINE

Dear Father: Please offer the following Mass or Masses and accept my offering of \$_____.

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520



Have you heard about our
MISSION GIFT AGREEMENT
(Annuity)?

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to:

**Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

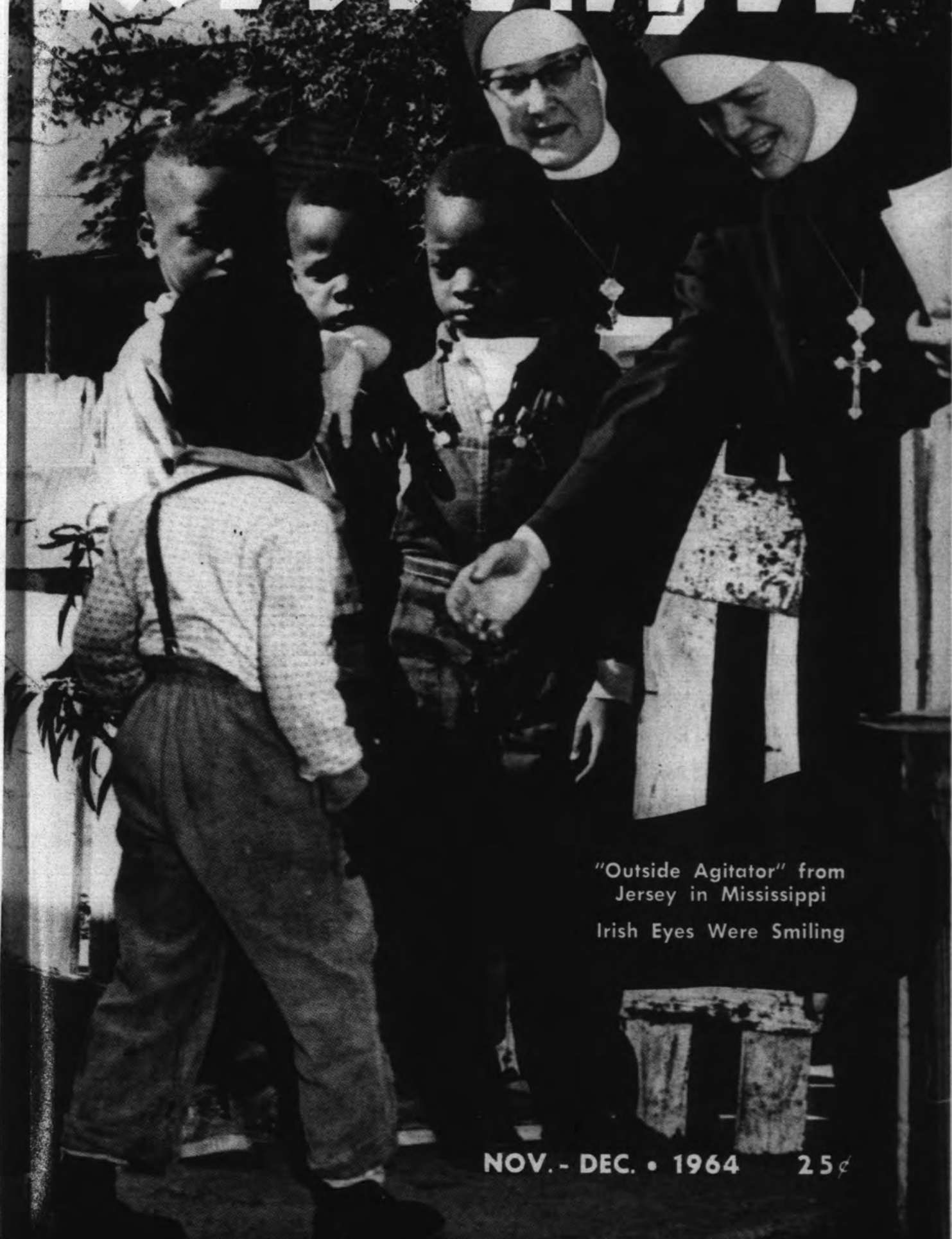
Name _____

Address _____

City _____ State _____ Zip _____

(All information is kept confidential.)

DIVINE WORD messenger



"Outside Agitator" from
Jersey in Mississippi
Irish Eyes Were Smiling

NOV. - DEC. • 1964 25¢

MISSION MASS LEAGUE



Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

- * A share in 3 Special Masses every day (2 for the living and 1 for the dead).
- * A daily participation in the 2,500 Masses offered by our Divine Word Missionary Priests.
- * A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
- * A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead)\$ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

----- CUT ON LINE -----

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR

PERPETUALLY

Offering given by:

Send certificate to:

.....

.....

.....

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Felici (Canonization photos, p. 184 and 185; also Pope with Mr. and Mrs. A. P. Tureaud, p. 186). Others contributed or Staff.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520



EDITOR:

Charles D. Burns, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTORS:

Carlos A. Lewis, S.V.D.

Hubert Singleton, S.V.D.

Frater William J. Kelley, S.V.D.

PHOTOGRAPHERS:

Wilbert White, S.V.D.

Hubert Singleton, S.V.D.

Charles D. Burns, S.V.D.

Subscription Rate: 1 yr. — \$2;
2 yrs. — \$4; 3 yrs. — \$5; other
rates, see below.

Address all correspondence
simply: Divine Word Messenger,
Bay Saint Louis, Mississippi
39520.

Change of Address? Mail us
promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with your
zip code number). Allow the
usual 5 weeks for change-over.

COVER:

Sr. Joan, S.Sp.S. (left) and Sr.
Mary Ellen, S.Sp.S. (right) and
new friends made on a home
visit in Greenville, Mississippi.



S
H
S
s
c
t
a
V
b
b
a
ti
c
c
in
th
si
w

th
th
ro
th
in
in
co
sc
ma
wo
en
Cl
mo
pa
in
rol

ma
lay
fro
dor
ma
Ble
Ro
twe
thr
tion
a se
Det

The Irish —

Back in Clarksdale, Mississippi

At an informal gathering recently, Sister Mary Janelle, B.V.M., offered her pastor Father Robert O'Leary, S.V.D., one half of an apple. With a straight face Father Bob declined the offer and solemnly declared: "Sister, the last time a woman offered a man an apple she got us all in trouble!" Witnesses choked on whatever "forbidden" fruit they were consuming, but the sight of Sister Mary Janelle at a loss of words, probably for the first time in her life, was worth the discomfort. The present pastor-principal combination at Immaculate Conception in Clarksdale, Mississippi is the best thing that has happened to Mississippi since the Freedom Democratic Party was organized.

True, the pastor (silver jubilarian this year) has yielded his rectory to the kindergarten. He sleeps in a rented room two miles from the parish. True, there is a high school class conducted in the corridors. True, there is a pressing need for four classrooms. True, the convent back porch serves as the high school library. All this is true and many more inconveniences, but the work of the Church goes on with much enthusiasm and determination in Clarksdale. A weekly witness and promotor of this missionary drive at the parish is Father James Carroll, pastor in Batesville, Mississippi. Father Carroll is the Sisters' confessor.

The student enrollment is approximately 470. There are 40 seniors. Five lay teachers demand a healthy slice from a thin parish income. Beyond a doubt quality in education is a hallmark of the Sisters of Charity of the Blessed Virgin Mary. Mrs. William Romious has driven 44 miles daily for twelve years in order to insure her three children a solid religious-educational background. Claudette Romious, a senior, was employed last summer in Detroit, Michigan as a lab technician.

In 1964 the school pulled three firsts at the state level in the Science Fair. In Mississippi this is as far as Colored citizens are allowed to compete. The school likewise earned two second and one third place at the fair in Jackson, Mississippi. The local, county and district first awards were a prelude to state competition. There is one major disappointment suffered by the volunteer teaching band at Immaculate Conception — the hookey playing of "Little Johnny Shaw." Johnny needs only two and one-half credits to graduate. The Buddy Miller Band now stomping in Texas saw a miniature mint in 36 inches of personality and song. If ever you get out Texas way tell "Little Johnny" the ole school misses him.

Meanwhile in downtown Clarksdale the Saint Francis Center which opened its doors February 9, 1956, in a small store-front in the colored shopping area bravely carries on. The Center now boasts an extension, another rented store-front adjacent to the original. Miss Joie Kammerer and Miss Lucille Goldsmith, members of the Secular Institute, Pax Christi, staff the Center. These missionaries have a diversified apostolate. The Center sponsors two girl and one boy scout troop. They teach typing and music one night each week, and conduct two large instruction classes each Tuesday night. Other evenings are spent in inquiry and instructional classes. The Way of the Cross is a must each Friday night in the parish church. Each evening at the Center, however, the kids pray one decade of the Rosary. Every one learns to lead the Rosary.

The Center has a modest library for the younger set. Monday afternoons the library is jammed. Adjacent to the combination library-instruction-remedial reading — "you name it" — room there is a recreation room. A solitary

INTENTIONAL SECOND EXPOSURE



The Irish —

Back in Clarksdale, Mississippi

At an informal gathering recently, Sister Mary Janelle, B.V.M., offered her pastor Father Robert O'Leary, S.V.D., one half of an apple. With a straight face Father Bob declined the offer and solemnly declared: "Sister, the last time a woman offered a man an apple she got us all in trouble!" Witnesses choked on whatever "forbidden" fruit they were consuming, but the sight of Sister Mary Janelle at a loss of words, probably for the first time in her life, was worth the discomfort. The present pastor-principal combination at Immaculate Conception in Clarksdale, Mississippi is the best thing that has happened to Mississippi since the Freedom Democratic Party was organized.

True, the pastor (silver jubilarian this year) has yielded his rectory to the kindergarten. He sleeps in a rented room two miles from the parish. True, there is a high school class conducted in the corridors. True, there is a pressing need for four classrooms. True, the convent back porch serves as the high school library. All this is true and many more inconveniences, but the work of the Church goes on with much enthusiasm and determination in Clarksdale. A weekly witness and promotor of this missionary drive at the parish is Father James Carroll, pastor in Batesville, Mississippi. Father Carroll is the Sisters' confessor.

The student enrollment is approximately 470. There are 40 seniors. Five lay teachers demand a healthy slice from a thin parish income. Beyond a doubt quality in education is a hallmark of the Sisters of Charity of the Blessed Virgin Mary. Mrs. William Romious has driven 44 miles daily for twelve years in order to insure her three children a solid religious-educational background. Claudette Romious, a senior, was employed last summer in Detroit, Michigan as a lab technician.

In 1964 the school pulled three firsts at the state level in the Science Fair. In Mississippi this is as far as Colored citizens are allowed to compete. The school likewise earned two second and one third place at the fair in Jackson, Mississippi. The local, county and district first awards were a prelude to state competition. There is one major disappointment suffered by the volunteer teaching band at Immaculate Conception — the hookey playing of "Little Johnny Shaw." Johnny needs only two and one-half credits to graduate. The Buddy Miller Band now stomping in Texas saw a miniature mint in 36 inches of personality and song. If ever you get out Texas way tell "Little Johnny" the ole school misses him.

Meanwhile in downtown Clarksdale the Saint Francis Center which opened its doors February 9, 1956, in a small store-front in the colored shopping area bravely carries on. The Center now boasts an extension, another rented store-front adjacent to the original. Miss Joie Kammerer and Miss Lucille Goldsmith, members of the Secular Institute, Pax Christi, staff the Center. These missionaries have a diversified apostolate. The Center sponsors two girl and one boy scout troop. They teach typing and music one night each week, and conduct two large instruction classes each Tuesday night. Other evenings are spent in inquiry and instructional classes. The Way of the Cross is a must each Friday night in the parish church. Each evening at the Center, however, the kids pray one decade of the Rosary. Every one learns to lead the Rosary.

The Center has a modest library for the younger set. Monday afternoons the library is jammed. Adjacent to the combination library-instruction-remedial reading — "you name it" — room there is a recreation room. A solitary

The Irish —

Back in Clarksdale, Mississippi

CONTINUED

basketball hoop on the wall attracts youngsters like Bill Russell draws cage fans from coast to coast. Why some kid hasn't rebounded through the front plate glass window is amazing. On Saturday nights the Center "gym" is

transformed into a ballroom. The ladies wave a wand over the basketball and "twisto," the dance floor.

Home visits also are a part of the Pax Christi apostolate. At every turn in the cotton town some corporal work of mercy beckons. While Christmas dents your bank account at the expense of new gifts, what about your discards of yesteryears. The Center ladies will take anything from Goldwater buttons to Milwaukee Braves' uniforms. Don't throw anything away before you write:

Miss Joie
St. Francis Center
127 Fourth Street
Clarksdale, Mississippi



"How you gonna keep'em" in the North once they have been to the Southern Missions?

"You mean we have to leave your rectory if these building plans go through?"





Talent in the corridors, but after 30 years in the Negro apostolate Sr. Janelle desires to develop it in a classroom.



"To eat or not to eat, to dress or not to dress, to live or not to live! —that's the question, Miss Joie."



"In the cross—salvation." No lack of it in Clarksdale.



The Pied Pipers of Clarksdale, Miss Lucille (left), and Miss Joie (right) could rent a spacious center for \$200 a month.



"Won't you come home, 'Little Johnny Shaw?'"



"Anybody can play chopsticks, Miss Joie."

HANDMAIDS *of the* DIVINE REDEEMER *in* AMERICA

FATHER CHARLES BURNS, S.V.D.

On August 30, three Ghanaian African Sisters arrived by Pan American plane at Kennedy Airport, New York. They are Sister Perpetua Kofie, H.D.R., Sister Consolata Agyapong, H.D.R., and Sister Vincentia Mensah, H.D.R. Sisters Perpetua and Consolata hail from the Divine Word Fathers' very flourishing Catholic mission located at Akim Swedru, Ghana. Sister Vincentia comes from Accra, the capitol of Ghana. Her father is the catechist at the Holy Spirit Cathedral in Accra. Sister Perpetua has professed temporal vows during the past six years, whereas Sisters Consolata and Vincentia pronounced the first profession of vows during the past six months.

The initials, H.D.R., stand for Handmaids of the Divine Redeemer. This congregation was formally founded in

Sr. Vincentia, H.D.R., under the guidance of Sr. Cornelia, S.S.F.

Miss Collison, Grail missionary, coaches Sr. Vincentia, H.D.R., while Sr. Consolata, H.D.R. proceeds with the exercise.



1954 by His Excellency, Bishop Joseph O. Bowers, S.V.D., Negro alumnus of the Divine Word Seminary in Bay Saint Louis, Mississippi. Bishop Bower's see is the Diocese of Accra in Ghana, West Africa.

The first solemn investiture of the Sisters took place in 1957. The first profession of temporal vows, after the completion of two years novitiate occurred in 1959. Those who made this first profession of vows and formed the foundation of the Congregation are: Sister Fidelis, H.D.R., Sister Perpetua, H.D.R., Sister Petrina, H.D.R., and Sister Theresa, H.D.R.

The Constitutions of the Handmaids of the Divine Redeemer have been officially approved by the Congregation for Religious in Rome. Noteworthy is the fact that it was stipulated by way of implication and formal ad-

Fr. W. Oliver, S.V.D. (right), administrator of Holy Rosary Institute, chats with the Sisters along with Fr. C. Washington, S.V.D., missionary to Ghana, for the past 15 years. Fr. Washington accompanied Sisters to U.S.

monition that this approval includes membership of all tribes, races, and nationalities in view of a changing world and the cosmopolitan feature of the Republic of Ghana with the progressive city of Accra as capitol.

The purpose of this Congregation is the personal sanctification of the members and performance of the spiritual works of mercy through the mediums of teaching, nursing and social work. Presently the Congregation consists of 9 professed Sisters, 7 novices, 3 postulants, and 3 candidates. These Sisters hail from the Ewe, Fanti, Ga, Krobo and Twi tribes or nations. They all learn and speak, however, the English language. They live harmoniously together under the same roof where the God of Charity dwells in the Blessed Sacrament.

The Reverend George Wilson,

Mother Benigna, S.S.F. (extreme left) enjoys a game of monopoly with the student Sisters as does Sr. Marie Benedict, S.S.F. (center).



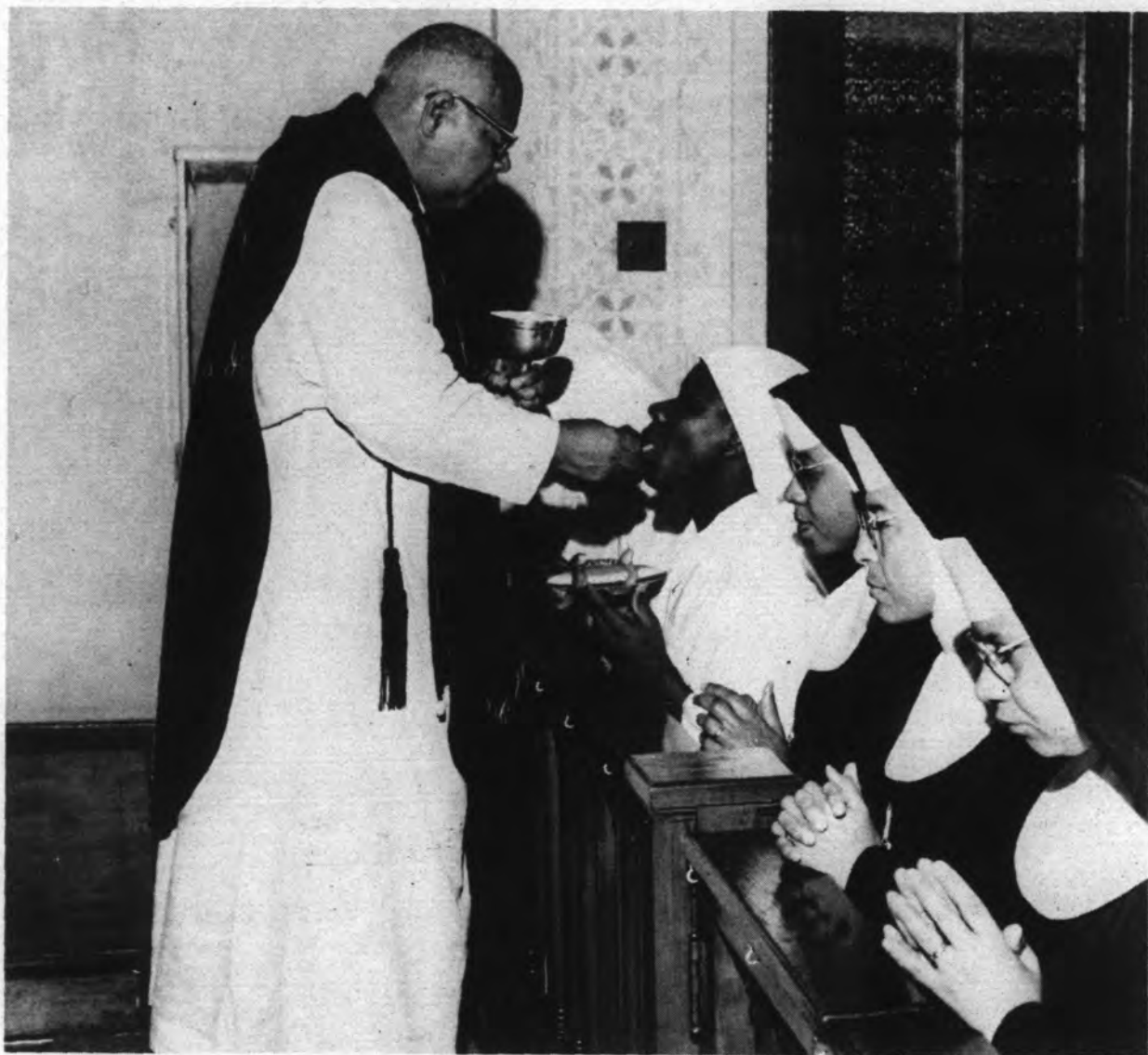
Handmaids of the Divine Redeemer in America

S.V.D., an American Negro priest, and likewise an alumnus of the Divine Word Seminary of St. Augustine, missionary to Ghana during the past twenty years, is the spiritual director for the Handmaids of the Divine Redeemer. Their motherhouse is located at Agomanya, Krobo, Ghana.

Sister Providencia, S.Sp.S. (Missionary Servants of the Holy Spirit), has been the Mother Superior and Novice Mistress of the congregation from the beginning until the present time. Mother Providencia is of Spanish nationality, hailing from Argentina. Mother has thus far been instrumental in accomplishing excellent results in this field of religious work.

The three Ghanian African Sisters

arrived in New Orleans on August 31. They have taken up residence with the Holy Family Sisters at Holy Rosary Institute, Lafayette, Louisiana. At Holy Rosary they are attending classes in religion, home economics, English, music, science and typing. The objective of their stay in America is to gain a broader educational background by which they will be able to administer their own congregation along stabilized temporal and religious lines. His Excellency, Bishop Bowers hopes to keep the trio in America long enough to acquire college degrees. The presence of this goal depends in great part upon the burses and financial assistance given to the Sisters by mission minded Americans.



Rev. Francis Wade, S.V.D., chaplain to the Sisters at the Rosary, gives Holy Communion to Sr. Vincentia, H.D.R.

Outside Agitator from Jersey in Mississippi



Father James McKenna (left); Father Francis Hennessey, pastor, (center); Father Robert Ulesky (right).

by Patricia Corbutt

(Ed's note) The following article unfolds a major breakthrough with regard to support of our home missions. We sincerely hope that Father Robert Ulesky's missionary plan will be adopted by other mission minded parishes. Please contact Very Rev. Fr. Harold Perry, S.V.D. at our address for further information on home mission parishes in need of your parish's mission zeal.

The adoption of a small country parish in Mississippi by a prosperous city parish in New Jersey was the farthest thing from Father Joseph Guidry's mind, the night he prayed for help as he looked at the poverty around him, which he seemed powerless to alleviate. But who can foresee the ways God chooses to answer our pleas.

Always keenly interested in living his christianity and in promoting civil rights, the key issue facing America today, Rev. Robert Ulesky of St. Paul

of the Cross, Jersey City, spent one of his vacation weeks last summer in Mississippi. Upon his return, his graphic description of the inconceivable poverty and the hopelessness he found there troubled the conscience of Rev. Francis Hennessey, Pastor of St. Paul of the Cross Church, and moved him with compassion.

St. Paul of the Cross is not considered to be a wealthy parish, from the standpoint of the high income of its parishioners. It does consist of over
(Continued on Page 182)

SAINT GABRIEL'S



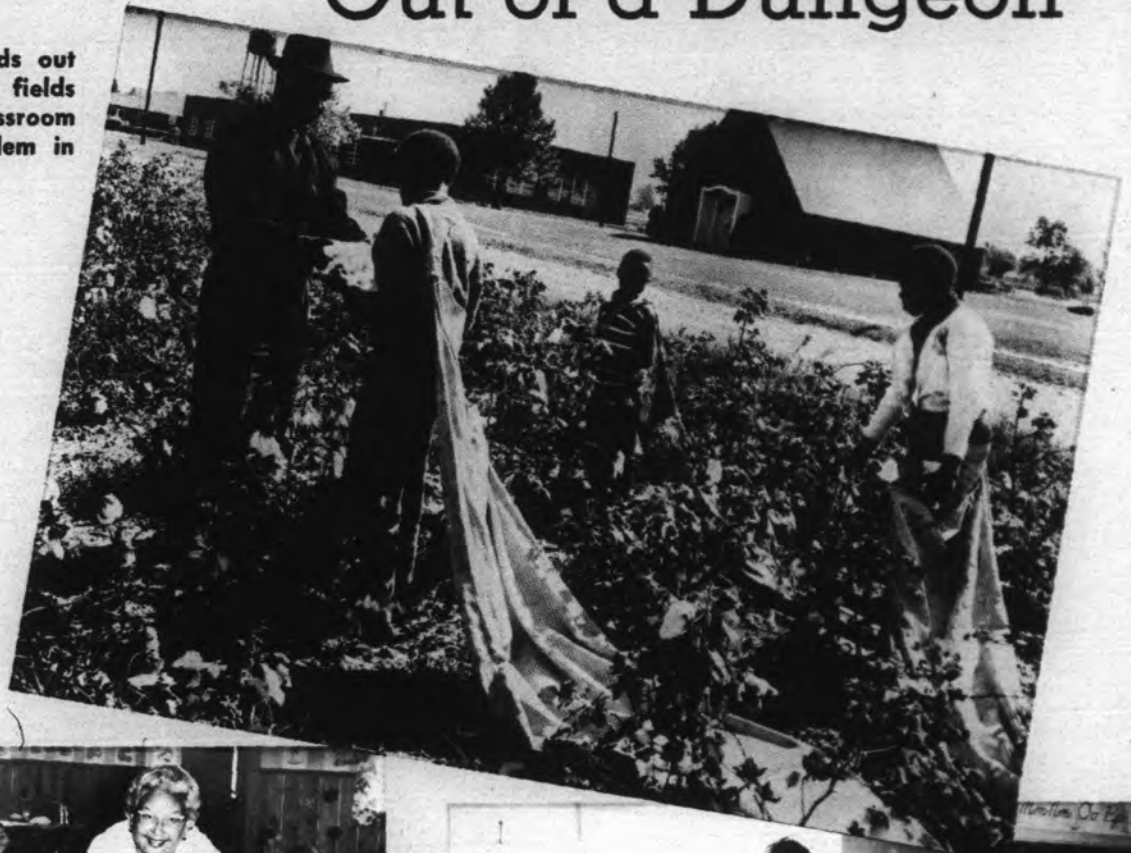
Father Joseph Guidry, S.V.D., pastor, proudly examines the new convent plans with (left to right): Mother Mary Carmel, Sr. Mary Stephens, Sr. Mary Dorothy, Sr. Mary Cyrilla.
The latter celebrates the golden jubilee of her religious profession this year.



The parish Mascot "Many" breaks up an after Mass gathering.

"Out of a Dungeon"

Getting the kids out of the cotton fields into the classroom is still a problem in the Delta.



Mrs. Richard G. Stringer has been teaching Kindergarten at St. Gabriel's for 4 years. Her husband, a non-Catholic, works as zealously for the church and school as she works.



Mrs. Earl Lucas, R.N., parishioner, also contributes to community education. As an employee of the federal government she trains practical nurses. Mr. Lucas is an active parishioner.



"Sr. Stephen, how about a little help untangling my beads?"

"Outside Agitator" from Jersey in Mississippi

(Continued from Page 179)

three thousand middle income families, who, while struggling to maintain a comfortable standard of living, have been more than generous with their church. Thanks to this parish feeling that God is never outdone in generosity, Father Hennessey, in the few years he has been pastor, was able to renovate and beautify the church and convent, and modernize the parish school to make it one of the best in the city.

Comparing the rather good fortunes of this parish with the pitiful plight of those in Mississippi, Father Hennessey had the idea that perhaps we could adopt a parish in Mississippi and share some of our material goods with those less fortunate.

Discussing the matter with his assistants convinced him that Father Vincent Ward and Father James McKenna were enthusiastically in agreement with his plan. While they concurred fully with the words of His Holiness Pope Pius XI who wrote in *Quadragesimo Anno* "Charity cannot take the place of justice unfairly withheld . . ." they nevertheless hoped to formulate some kind of plan whereby the two parishes from North and South could mutually benefit from each other. Their motivating ideals were inspired by such ideas as His Holiness Pope Pius XI set forth in the same encyclical — "A union of hearts and minds . . . is the main principle of stability in all institutions, which aim at establishing social peace and promoting mutual aid . . . when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further that they are 'one body in Christ and everyone members one of another', then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive

them the faults and mistakes they possibly make. Workingmen, too, will lay aside all feelings of hatred or envy, which the instigators of social strife arouse so skillfully."

So often it is easy to give, and feel that one is doing good. It is not always as easy to accept charity in the spirit in which it is given. We who give from our abundance have an equal obligation not to humiliate the receiver.

Father Hennessey then contacted the Provincial of Mississippi, Very Reverend Harold Perry, S.V.D., and asked for the name of the poorest parish that was in the greatest need. The adoption of St. Gabriel's in Mound Bayou by St. Paul of the Cross in Jersey City, was thus the answer to prayer. When Father Guidry, S.V.D., Pastor of St. Gabriel's learned of the adoption, he wrote that he felt like "a man coming out of a dungeon."

There are many differences between St. Paul's, a large city parish with a school population of over one thousand and the small country parish of St. Gabriel's whose parish consists of only one hundred twenty six, and whose Sunday collection rarely exceeds \$36.00. But the common bond that unites them is genuine love for God and for one's fellow man.

In order to facilitate the exchange of ideas and material goods between St. Paul of the Cross and St. Gabriel's, a Mission Coordinating Committee has been formed under the leadership of Mr. and Mrs. Michael Anselmo. Already, twenty-five other laymen and women have volunteered their free time to help serve this committee.

Plans are under way to raise money for the adopted parish by running Sunday afternoon movies for the children, newspaper drives, cup-cake sales, card parties, and a benefit dance. Collections are being made through the school and various societies for clean clothing, blankets, toys, groceries and medical supplies. Boxes for packing have already been donated. Arrange-

ments have been made to transport these goods by truck to Mound Bayou on Friday nights as often as a sufficient amount has been collected. Donations of food, books, pencils, razor blades, tooth paste, soap and religious articles have been received by the committee and are being packed by volunteer workers.

Many donations have been received from non-Catholics whose interest in this cause has been stimulated by local publicity. It is to be hoped that these contributions will benefit not only the parishioners of St. Gabriel's, but in true missionary spirit, the rest of the townspeople of Mound Bayou as well.

The parishioners of St. Paul of the Cross hope to establish a firm friendship with the people of Mound Bayou, not merely by sending gifts of material necessities, but by evincing a warm personal interest in the lives of their brothers. School children have begun an exchange of letters, and we hope to expand this on a family basis. City housewives can learn much from country homemakers, and the men from St. Gabriel's certainly have many interests that can be shared by the men of St. Paul of the Cross. We hope that through letter writing, a personal contact can be made that will even lead some to vacation in Mississippi next summer and meet their new neighbors.

The true spirit of self sacrifice was most evident in a touching letter received at the rectory from a family of five children, who requested their names be kept secret. Included in the letter were all the pennies, nickels, and dimes collected by those children for Halloween "trick or treating." Their gift was to be a treat for the children in Mississippi.

Thankfully, Father Hennessey's idea was like the seed that fell on good ground. The people of St. Paul of the Cross parish have responded to this appeal with the same fervor they have generated in the past for all of the many other parish activities. Thanks to the unusually good rapport between the priests and lay people here, St.

Paul of the Cross is an active parish, socially, scholastically and spiritually.

The parish school, maintained chiefly by Friday and Saturday night Bingo, ranks as one of the best in the city. Its athletes are second to none, and its representation in local spelling bees and science fairs has been excellent. The Holy Name Society and Rosary Society have an active group of members whose tireless efforts have included participating in fair housing committees and seeking just social legislation, making cancer dressings for hospitals and visiting the sick and elderly in the parish. Through these societies, our parishioners have taken the lead in participating in such civic campaigns as cleaning up and painting city neighborhoods, Community Chest and Red Feather drives and promoting better race relations in the city. An active Legion of Mary group tends to the spiritual needs of our own parish poor. For ten years, St. Paul of the Cross has been the only parish in the State of New Jersey to have round the clock adoration of the Blessed Sacrament by at least one and usually two persons in church. In keeping with the new liturgical changes, St. Paul of the Cross has been active in promoting study days and discussion groups in order to make the transition that much more welcome to its parishioners.

In the world of today, however, an active parish cannot rest complacently on its laurels and close its heart to the world around it. Love of one's neighbor transcends geographical and racial boundaries. The Ecumenical Council has reopened our eyes to the brotherhood of man and the obligations of Christians everywhere to extend a helping hand beyond their parish limits. Our neighbor is not just the man next door. Our neighbor is the man anywhere who needs our help. And our charity is from the heart only when we can answer the words of Christ in sincere humility — "I was hungry and you fed Me; I was naked and you clothed Me; I was in prison and you visited Me."

CANONIZATION

of

AFRICAN

MARTYRS

By REV. CARLOS LEWIS, S.V.D.

On October 18, 1964, Mission Sunday, Pope Paul VI, in solemn ceremonies beginning at 8:00 A.M., declared the Blessed Charles Lwanga, the Blessed Matthias and their twenty companions, all born in Uganda, Africa, saints of the Catholic Church. (They had been beatified by Pope Benedict XV on June 6, 1920.)

These new saints laid down their lives for the faith between 1885 and 1887. The oldest was fifty years of age; the youngest, about fourteen. Many of them were martyred outright for the virtue of chastity, either because they protected their young charges against the immoral unnatural advances of their king Mwanga, or because they (in this case the youths) rejected these advances, preferring death to sin.

Hundreds of prelates now in Rome for the Ecumenical Council attended the rite. Scores of African bishops were present, including Cardinal Laurian Rugambwa of Tanganyika, who was one of the principal ministers of the Mass. High government officials and other prominent citizens of Uganda were present for the occasion. Among these were: Sir Milliam W. Nadiope, Vice President of Uganda; Matthias Ngobi, Minister of Agriculture; Prince



Painting of African martyrs shown in St. Peter's Basilica on their canonization day.

Simbwa, representing his brother, the king of Buganda which is in the Province of Uganda where the martyrs died; Prince Mawawanda, another brother of the king of Buganda; Benedict Kiwanuka, ex-Prime Minister of Uganda.

Occupying special places during the ceremonies were Sister Maria Luisa Criblet, of the White Sisters, who was miraculously cured through the intercession of the holy martyrs, and aged Augustine Bikalema, a Ugandan, who in 1888 preferred to suffer cruel torments (his eyes were destroyed and his ears cut off) rather than deny his faith.

The climax of the canonization rite (which preceded the Mass) came when the Pope, after the chanting of the *Veni Creator*, solemnly declared: "... For the honor of the Most Holy and Undivided Trinity, for the exaltation of the Catholic faith and the increase of the Christian religion . . . , by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul and Our own, . . . We decree and define that the Blessed Charles Lwanga,

Matthias Malumbo Kalembe and their twenty companions are Martyr-Saints and We inscribe them in the catalog of the saints . . . in the name of the Father and of the Son and of the Holy Ghost. Amen." (The third of June is assigned as the annual feast of the martyrs.) A great applause filled the basilica after the reading of this formula. Then followed the *Te Deum*.

In his eulogy of the holy martyrs, Pope Paul described them as "Africans, real Africans by their color, their race and their culture." He declared

hear these commendatory words of the Holy Father.

At the Offertory an excerpt was sung from an oratorio specially composed by Joseph Kyagambiddwa, a young Ugandan musician, for the canonization festivities. The choir was composed of fifty Africans, and their chanting was accompanied by the beating of tom-toms and other African instruments. The excerpt, a refrain of praise in honor of the martyrs, was sung in the Buganda language (Luganda). The oratorio itself was later



The Pope received distinguished African visitors in audience on October 19. On the Pope's right is Cardinal Rugambwa; at his left, Cardinal Agagianian, head of the Church's mission work.

that these martyrs add to the martyrology "a new page that is tragic as well as magnificent; one that is truly worthy to be added to those marvelous pages (of the martyrology) of ancient Africa, which we modern people, men of little faith, thought could never have worthy sequel."

Interestingly, in his discourse, the Holy Father paid tribute to the band of Christians of the Anglican Communion who also laid down their lives for Christ along with the Catholic martyrs: "We do not want to overlook those others who, belonging to the Anglican faith, underwent death for the name of Christ." The Anglican Archbishop of Uganda as well as the other non-Catholic Christian observers of the Council who assisted at the ceremonies must have been pleased to

sung in its entirety on the Thursday following the consecration ceremonies. It has been highly praised by competent liturgical musicians.

On Monday, October 19, Pope Paul granted a special audience to the hundreds of Africans who came on pilgrimage or who are students residing in Rome. At least two interracial groups came from the United States for the canonization, one from the Diocese of Brooklyn, the other from the Archdiocese of Indianapolis.

In this age of racial strife in many lands no sincere Christian, most of all no one who considers himself a *genuine* Catholic Christian, can fail to heed the silent yet powerful eloquent message given to the world by the Church through this unusual canonization.

Mr. Kennedy and the Negroes

Author, HARRY GOLDEN

(A Book Review by A.P. Tureaud)

(Ed's Note) A.P. Tureaud, veteran Catholic lawyer of New Orleans, toured Europe last summer with his family covering 3800 miles across eleven countries. A personal interview, arranged by Archbishop John P. Cody, with His Holiness Pope Paul VI climaxed the trip for the family. Pope Paul wished Tureaud continued success in his civil rights cases. His Holiness likewise extended his best wishes to Negro families in America.

His Holiness greets Mr. and Mrs. A. P. Tureaud



Harry Golden, well known writer and newspaper editor, in both a serious vein and with much humor, has given in this, his latest book, a serious analysis of the Negro's struggle for freedom. Although the title "Mr. Kennedy and the Negroes" would lead one to believe that it dealt exclusively with the late 35th president of the United States' role in matters concerning the Negro, the book digs deeply into the history and social background of the Revolution which reached its peak in the March on Washington on August 28, 1963.

Over one hundred years ago Abraham Lincoln stated that this nation could not live half slave and half free. As the opportunity presented itself, The Great Emancipator, then President of the United States, issued his Emancipation Proclamation which gave freedom to slaves in the states in rebellion. He was charged with having been motivated by political considerations, though it is said that the proclamation was based upon a moral foundation.

The author gives much credit to President Kennedy for the success of the civil rights movement, and the Civil Rights Act of 1964. And well he might. He was the only president since Abraham Lincoln who publicly declared against racial segregation and discrimination as morally wrong and indefensible. Not only did he make such declarations; he used the executive power of president of the United States to bring about changes in long standing racially discriminatory practices in the executive departments of the federal government. It will be recalled that on Inauguration Day the President, while in the reviewing stand, observed that there were no Negroes in the marching Coast Guard group and took immediate steps to correct this. Aably assisted by his brother Attorney General Robert F. Kennedy and other members of his cabinet, he,

at once, set out on a program of integrating all of the civilian and military services. In the United States Department of Justice, where heretofore there was just a civil liberties section under President Truman, a Civil Rights Division was created, staffed and directed by Burke Marshall, Assistant Attorney General, who, in two and one half years handled more civil rights cases than were handled during the administrations of Roosevelt, Truman, or Eisenhower, the latter of whom had the Civil Rights Acts of 1957 and 1960 to aid him. Eisenhower, and the Republicans boasted of the fact that the 1957 Civil Rights Act was the first legislation of its kind since the Civil Rights Act of 1875, which unfortunately, was declared unconstitutional by the United States Supreme Court, in the year 1883. It was left to the Kennedy Administration to implement these Acts and they did. Mr. Golden points out, by standing orders given to Attorney General Robert Kennedy and members of his Civil Rights Division in the Department of Justice to "Get the road maps—and go."

President Kennedy did give great vitality to the Negro's struggle for Civil Rights. He showed unrelenting interest in this cause, even before he was elected to the office of president, having sponsored with other prominent leaders, in and out of Congress, a meeting in New York, at the risk of losing the election.

Mr. Golden pays deserving tribute to the memory of a great president and recognizes, also, in his book, the pioneering part played by Negro lawyers and the NAACP in the struggle for freedom. Outstanding among the Negro lawyers he names Thurgood Marshall, now a federal judge.

Mr. Kennedy and the Negroes is published by The World Publishing Company, Cleveland and New York.

SACRED HEART

To reckon the success or failure of mission work in the South on the basis of statistics only would be a gross error. Sacred Heart in Greenville is a parish in point. Now in its fifty-second year parishioners total approximately 350. In its forty-fifth year the congregation numbered 275 souls. The parish remains small for members migrate at least as fast as new members are gained. The many alumni of the school



Father Louis Benoit, S.V.D. has worked earnestly at a liturgical renewal in the parish. Mrs. James Edwards prepares to receive as Mrs. William Meeks awaits (rt. foreground).



Miss Ilene Greene, a retired nurse volunteered her services to the school 5 years ago. Stricken by a serious heart condition she quips with Sr. Edwardine, S.Sp.S. and awed visitors.

In
Sch
Neg
in e

who are responsible members of Church and State have never been determined. They are scattered nationwide. Of spiritual significance, Sacred Heart Parish was the first among Mississippi's Negro Catholic parishes to have given origin to two priests, Father Herman Porter, now of the Diocese of Rockford, Illinois and Father Charles Burns, S.V.D., in the Diocese of Natchez-Jackson. The Divine Word



Dr. Henri St. Hille attends fellow parishioner, Mr. Charles Wiley, head of the auto mechanic training course at Coleman High School. These two men represent some of the stable bulwarks of the parish.



Mrs. Quinton Bridges and children will soon join Captain Bridges stationed in California. The couple are high school alumni of Sacred Heart.



In 1914, Professor McGhee of Coleman High Public School declared: "The Catholic Church has pioneered in Negro higher education in Greenville." Superior quality in elementary education continues at Sacred Heart.

**"MONARCH"
OF DELTA
PARISHES**

SACRED HEART — "Monarch" of Delta Parishes

Seminary of St. Augustine's in Bay St. Louis, Mississippi had its origin in Greenville. The seminary has been credited with creating the present widespread interest in American Negro priests.

The Sisters, Servants of the Holy Spirit, have labored in Greenville since 1915. The highest tribute paid them was by Father Frederick Reichelt, S.V.D., sixth pastor of Sacred Heart who wrote of the Sisters in their twenty-eighth year of service to the parish: "The greatest and heaviest burden rests on the shoulders of our good Sisters. They are the ones who do the real work." A casual observer in the grade school will find an *esprit de corps* of excellent merit. This spirit

is inspiring captured in the school publication, "The Monarch."

Sacred Heart has a small core of grass root parishioners whose parish loyalty and service would be hard to match anywhere. Given responsible leadership and push they anchor parish activities admirably.

The city of Greenville, Mississippi is an oasis of social and racial harmony in contrast to other cities of the Mississippi Delta. Greenville has always had responsible civic leaders who have set the example for its citizens. Naturally there remains something of a "closed society" in Greenville. The Catholic and public school systems have not yet been put to test completely. When that day comes, and it will, God grant that the Catholic Church leads!



"Our Southern way of life" was never lived so ardently as by apostles seen here from the now closed Air Base. The Church and School will sorely miss these men as much as they miss Sr. Mary Grace, S.Sp.S., former principal shown here.

Fr. John Coady, S.V.D.

Missionary to Ghana

Father John Coady, Divine Word Missionary, received his mission cross from Very Rev. Harold R. Perry, S.V.D., provincial of the Southern Province, in a very impressive ceremony at the Divine Word Seminary on Sunday, September twenty-seventh. Father Coady was ordained at Bay St. Louis in 1959 and completed his studies for a Master's degree in sociology from the Catholic University in Washington, D.C. Upon returning to Mississippi Father Coady assumed the duties of procurator for the Seminary and also the role of sociology teacher in the minor seminary department.



Very Rev. Fr. Harold Perry, S.V.D., presents Father Coady with his mission cross.



Donald Johnson, in behalf of the students' mission club, gives the missionary a check for some future work needs.



Clara Kergosien reminds Father Coady in the presence of Very Rev. Fr. John Gasper, S.V.D., rector, that she is an old hand at flower arrangements for the Seminary receptions, etc.

Father Coady's address:

P.O. Box 3285
Catholic Mission
Accra, Ghana
Africa

SPIRITUAL READING

by REV. E. J. EDWARDS, S.V.D.



Father E. J. Edwards,
S.V.D.

The joy of Christmas is a joy every one can have. We need only look for it in the right place. And the right place is the original place — Bethlehem. It was there the ones

who first celebrated Christmas found Christmas joy. It is there we, too, will find it. The words of the Shepherds are for all of us: "Let us go over to Bethlehem . . ."

At the time of Christ's birth, shepherds, as a class, were the bottom rung of the social ladder. Poor, illiterate, with no fixed place to live, they were an object of scorn to the upper classes. Yet these nobodies God singles out, and makes into somebodies. God's choice makes these nameless nobodies the first witnesses to history's most stupendous event.

Some months previous, the Angel Gabriel had told Mary her Child would be "the Son of the Most High . . . King . . . and of His kingdom there shall be no end." (Lk. 1,26) At the birth of such a great King there should be a corresponding greatness of welcome; embassies from the great to pay homage to the Great. And there is. The most high heavens open and proclaim the birth of "the Son of the Most High." Later on, the learned and wealthy of the world, the Magi, will come and pay homage.

This is as it should be. This we understand. But we do not understand the Shepherds being the first to represent mankind before the new-born King. We do not understand why they

should be the ones chosen to represent the chosen people at the throne of the Messiah — King.

And it would seem that Mary did not understand either. At least not fully. For "she kept in mind all these words, pondering them in her heart." (Lk. 1,19) She did, of course, understand that God's ways are mysterious, "My thoughts are not your thoughts, nor your ways My Ways." (Is. 55) She had already experienced that. She already knew that one of "His ways" was to use the lowly to accomplish the lofty. He had done that when selecting her to be His Mother, "He had regarded the lowliness of his handmaid." (Lk. 1,48) And the Shepherds were lowly people, of little or no account in the eyes of the world; as she herself had been. For them, as for her, "He who is mighty has done great things."

That much she understood. But it would be years later before she understood how fitting it was that shepherds should be the first to welcome Him who would declare "I am the good Shepherd." How fitting and prophetic that these outcasts, living outside the little town, should be the first to pay homage to Him who would die an outcast, outside the big city.

The mystery of God's choice of the Shepherds is no mystery. Not really. It is simply His way of teaching us the truth: we come to God on our knees, or we do not come to Him at all.

God came to men that men might come to God. He came down that we might go up. And we go up by going down — down on our knees, beside the Shepherds, and in loving adoration welcoming Him who so loved us that He loved Himself not at all, emptying Himself to fill us, becoming little so we might become great, taking on the

These are God's chosen. Chosen to be His children, chosen to share His life and the joy that His life imparts, chosen to be messengers of Him and His life and joy to others.

"The weak things of the world has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before him." (1 Cor. 1,27)

WORK OF THE DIVINE WORD MISSIONARIES

If you joined the Divine Word Missionaries or supported them, what are some of the works you would be doing or supporting? Here, in brief, are some of them:

1. Mission work in the foreign field and in the home field. This is the main work of Divine Word Missionaries. Each member promises to go anywhere in the world to save souls for Christ the Shepherd.

2. Preach parish missions in Christian countries.

3. Preach closed retreats among priests and lay people. In the U. S. closed retreats for laymen are held in several Divine Word Seminaries. Also retreats for altar boys are held there.

4. Help the diocesan priests when they ask for help. Our seminary professors, for example, regularly help diocesan priests when seminary classes end.

5. Work as chaplains in hospitals, asylums, and convents.

6. Care for parishes where there are not enough diocesan priests to care for them. This is done especially in the Philippines and South America.

7. Teach, especially in seminaries, colleges and universities. Besides training future Divine Word Missionaries (priests and Brothers), our group trains diocesan priests in many places. We also run universities in Japan and the Philippines, as well as many colleges elsewhere in the world.

8. Conduct research in science and the literary arts. As for science, Divine Word Missionaries are best known for their Institute of Anthropology (study of the human race) in Switzerland. There are Divine Word Missionaries outstanding in other sciences.

9. Print books, magazines, papers, etc. Divine Word Missionaries run huge printing presses in nearly every country where they are found.

10. Promote special devotion to the Holy Trinity, to the Holy Spirit, and to the Most Sacred Heart of Jesus.

Join in or support all these works for Christ the Shepherd of Souls!



NOVENA to SACRED HEART

Nov. 26 - Dec. 4

Dec. 24 - Jan. 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

The National Institute for **RACE and RELIGION**

By THE VERY REV. BERNARDIN J. PATTERSON, O.S.B.

Prior, St. Maur's Monastery

South Union, Kentucky

On January 14, 1963 the National Conference on Religion and Race was convened at Chicago. This gathering marshalled the public support of Catholic, Protestants, and Jews on behalf of human rights. Noting the national current, the interracial Benedictine community of St. Maur's was inspired to search for new ways of promoting interracial justice and harmony. Experts in the field of civil rights were consulted. Cooperation was sought from nearby colleges and universities. The monks took stock of their own resources and, once convinced of the need of a permanent institute, they acted.

The National Institute for Race and Religion was established on December 23, 1963. On the same day it received the approval and blessing of the Bishop of Owensboro. An interfaith board of executives was organized to guide the Institute. Mr. Robert N. Jones, Kentucky Director of the National Conference of Christians and Jews, himself a Methodist, accepted the post of president. Rabbi Balfour Brickner, Director of the Interfaith Activities Commission, Union of American Hebrew Congregations, became vice president. Dr. Lewis W. Jones, Coordinator of the Race Relations Department of the American Missionary Association, joined the board as dean of instruction and research. Mr. Matthew Ahmann, Executive Director of the National Conference for Interracial Justice, also accepted a post on the board, along with Dr. Nolan P. Howington, of the Southern Baptist

Theological Seminary. Mr. Hal Thurmond, a Hopkinville businessman and member of the President's Community Advisory Committee, and Mr. Charles Reynolds, a Bowling Green attorney, rounded off the board.

During the spring semester of 1964 the Institute offered a series of twenty-three free public lectures on race relations. These attracted local clergymen and laity of all faiths. Copies of many of the lectures were circulated in response to requests from priests and social workers across the country.

On August 3, 1964 the National Institute presented a five-day workshop at the University of Kentucky. Its theme was "the Campus Ministry and Race Relations." The workshop came at a moment of crisis, as riots flared up in northern Negro ghettos, while reports of violence and intimidation from scattered sectors of the South hit the headlines. On the second day of the workshop, after COFO workers had told of the Mississippi summer projects, the mutilated bodies of their three missing companions were recovered.

In spite of a surge of shock and outrage, the delegates met on succeeding days to hammer out programs for three distinct areas: the college campus, local communities where students reside, and distant areas of stress. Some of these programs envisioned the white community; others were aimed at aiding the Negro community directly, while still others attempted to project techniques for reconciliation.

The projects of COFO in Mississippi and of the student groups in Appalachia were considered as models for future programs in stress areas. These include voter education, political organization, tutorials, health care, and recreational supervision. On-campus projects range from establishing non-discriminatory welcoming committees to organized protests for open-rental of off campus housing.

The workshop members felt that any good program in race relations should have the following characteristics:

1. ECUMENICAL: it should include all men and organizations of good will;

2. INTERRACIAL in leadership and personnel: it should not be paternalistic.

3. FLEXIBLE: i.e., it should be open to revision according to changing circumstances;

4. COMPREHENSIVE: it does

not mark off certain areas as being too "sensitive" or sacred to allow of change;

5. AUTHORITATIVE: it is directed and supported by top community leaders who make it clear that they will tolerate no nonsense.

During the coming school year the National Institute will sponsor a series of forty-five lectures dealing with "Poverty in the United States." Presently the full proceedings of the 1964 workshop are being edited for publication. Work goes ahead meanwhile on next summer's conference, which will deal with "the Seminary's Role in Educating for Life in an Integrated Society." Requests have piled up from all sections of the country asking the Institute to establish a news service to report on items concerning religion and race. Only the future can determine to what extent the National Institute will be able to expand to meet the challenge of our times.



Father Patterson welcomes several professors and students of Southern Baptist Theological Seminary to the National Institute.



LATEST AFRICAN BISHOP



Most Rev. Albert Ndongmo, Bishop of Nkongsamba, Cameroon, East Africa.

In July, 1964, Pope Paul VI nominated Father Albert Ndongmo as Bishop of the newly-created diocese of Nkongsamba, Cameroon, East Africa. The new Bishop was born on September 26, 1926 at Bafou-Dschang, Cameroon. Ordained to the priesthood after completing theological studies at the Yaoundé Major Seminary (Cameroon) on December 21, 1955, Father Ndongmo distinguished himself in various activities: Pastoral work, minor seminary professorship, directing Catholic Action, social work and diocesan schools. He is a noted Catholic journalist in his country. The episcopal consecration of Father Ndongmo took place on August 16, 1964.

Bishop Ndongmo was listed among the 73 Bishops of African descent presented in the July-August issue of *DIVINE WORD MESSENGER*. However, at the time that the issue went to press no other data, except that of his nomination, were available.

The Rt. Rev. Msgr. Linus Tiboi

The Rt. Rev. Msgr. Linus Tiboi was named Apostolic Administrator of the Rumbek Vicariate, Sudan, Africa, on

October 21, 1964. He ministers to 26,000 Catholics in a total population of 769,000. Within the past year all foreign Christian missionaries (Catholics and Protestant) have been expelled from the Sudan by its Moslem government.



The Rt. Rev. Msgr. Linus Tiboi.

Most Reverend Joseph Malula

In July, 1964, Pope Paul VI named Bishop Joseph Malula, till then Auxiliary Bishop of Leopoldville, Congo, Archbishop of the same see. He is the seventeenth African archbishop.



Most Rev. Joseph Malula.



Father Seamus Langan, S.V.D., of Galway, gives Most Rev. Vincent Hanly, Bishop of Elphin, his first priestly blessing.



Father Seamus Langan, S.V.D., blesses his parents and "all the world was bright and gay."

IRISH EYES WERE SMILING

Religious history was made at the Church of the Sacred Heart, Roscommon, on June 18, 1964 when three Irish students of the Divine Word Missionaries were ordained to the priesthood by His Excellency, Most Rev. Dr. Vincent Hanly, Bishop of Elphin.

Ordained were Rev. Seamus Langan, youngest son of Mr. and Mrs. John Langan, 14 Walsh's Terrace, Galway; Rev. Michael Joyce, Donamon, Co. Roscommon and Rev. Oliver O'Connor, a native of Dublin. Five students from St. Patrick's College, Maynooth, were ordained at the same ceremonies.

Ireland has given many missionary priests in the past, but, strangely enough, this was the first ordination of Divine Word students in the Emerald Isle, and the ordination ceremonies were the first in Roscommon for nearly a century.

It is easy to understand then why the local people turned out in force. The streets of the town were gaily decorated with buntings, and many failed to gain admission to the packed Church. Even the joyful pealing of the Church bells indicated that this was an occasion out of the ordinary.

It is more the rule than the exception for Irish priests to study at home before being ordained for the foreign missions fields. But the opposite was the case with Fathers Langan, Joyce and O'Connor. All three travelled thousands of miles from the U.S.A. to be ordained in their homeland. Father Langan came from the Divine Word Seminary of Saint Augustine, Bay St. Louis, Mississippi, and his companions studied at the Divine Word of St. Mary's, Techny, Illinois.

ALONG THE MISSION TRAIL



Divine Word Seminary, Island Creek, Mass.

Joe Sullivan, apostolic layman of Lowell, Massachusetts, gave the Divine Word Missionary vocation directors some practical pointers on public relations during the month of October. Seen here with Joe Sullivan are the provincials of the Divine Word Mis-

sionaries in America. Left to right: Very Rev. Leo Hotze, S.V.D., Eastern Province; Very Rev. Francis Humel, S.V.D., Western Province; Very Rev. Harold Perry, S.V.D., Southern Province; and Very Rev. Joseph Connors, S.V.D., Northern Province.



These college sophomores at the Divine Word College, Island Creek, Mass., are: (front row, l-r) Larry Adams of Sunset, La.; Clifton Carmon of Opelousas, La.; and Terryl Broussard of Lafayette, La.; (back row, l-r) Elwood McDowell of Vicksburg, Miss.; and Alrich Steib of Vacherie, La. These young men completed their high school studies in Bay St. Louis, Miss.

For Information on the Missionary Priesthood or Brotherhood Write:

**Father Terry, S.V.D.
Divine Word Seminary
Bay St. Louis, Miss. 39520**

MASS INTENTIONS

GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

----- CUT ON LINE -----

Dear Father: Please offer the following Mass or Masses and accept my offering of \$ _____

Name _____

Address _____

City and State _____ Zip _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520.



Have you heard about our
MISSION GIFT AGREEMENT
(Annuity)?

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now!

It is a safe, sensible solution on how to invest for your future and yet help your Church now.

Write for information about our Mission Gift Agreement (Annuity), a plan by which you can give financial help to our missions and yet receive regular financial returns.

Write to:

**Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.**

CUT ON LINE

Dear Father Provincial: I have \$..... at my disposal that I could put into your Mission Gift Agreement. I am years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name

Address

City State Zip

(All information is kept confidential.)